

17, 1921.

State Sunday School and B. Y. P. U. Convention At Laurel, Mississippi, March 8-10

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., FEBRUARY 24, 1921.

NEW SERIES VOLUME XXIII, NUMBER 8

Pastor E. J. Hill begins well at Courtland and nearby churches. The first month he sends for 500 pledge cards to put the 75 Million Campaign in operation.

While it was not so generally discussed, the Pope poured out his condemnation on the Baptist paper published in Rome at the same time that he denounced the Y. M. C. A.

Think of it. We spent twice as much for tobacco in the United States in 1919 as we did for public schools, and one eighth as much as our entire food bill. And yet we call ourselves civilized.

A good many people are crying out against the "blue laws". What do they want? Red laws? Or yellow laws? Or black laws? We have some that are green. Blue is the color of the heavens, and it wouldn't hurt our laws to look like they came down from above.

The matches used to light cigars and cigarettes in one year in the United States are said to have cost more than three and a third million dollars. The cost of tobacco used was two billion dollars. Fires caused by careless smokers cost eighty million. In 1917 when the government was urging everybody to save sugar, the tobacco manufacturers used 70 million pounds of it. The use of separate cars for smokers cost the railroads tens of thousands of dollars annually, not to mention the army of men and women necessary to clean up such places. If you want really to reduce the high cost of living, stop the tobacco business.

LAUREL HO!

All delegates coming to the S. S. and B. Y. P. U. Convention at Laurel are requested to send their name and address to Mr. Sam Lindsey, Laurel, Miss. This is important.

The First Baptist Church will be Convention Headquarters. Only two blocks from the post-office, corner of 5th Street and 6th Avenue.

We shall meet all trains and direct all delegates to the church and to their homes. If you expect to stop with a friend in Laurel, send your name and address and the name of your friend.

You can reach Laurel on the G. M. & N. railroad from both the north and the south. Two trains in each way every day.

Over the N. O. & N. E. railroad from both the north and the south. Four trains in each way every day.

Over the G. & S. I. from the west. One train in each day.

All trains stop at Laurel.

Come on Tuesday and stay through the Convention—all of it.

You may expect a home here and breakfast in that home. The noon and evening meal will be served at the church—all free.

March 8th, 9th and 10th.

E. D. HURST.

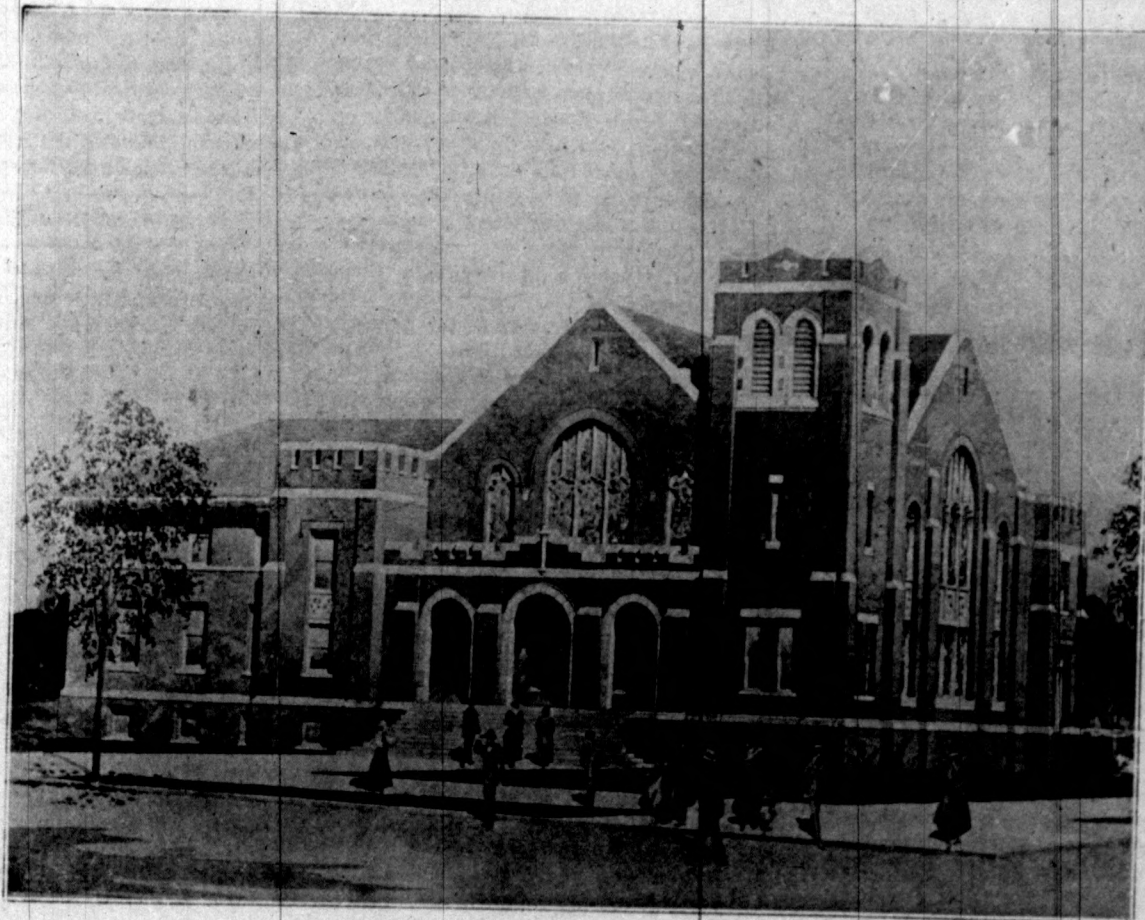
The American Legion recently declined five million dollars offered by the Knights of Columbus for a memorial building in Washington. The offer had strings to it.

Bradstreet's Commercial Agency says, "Eighty-four per cent of the business failures in the United States last year occurred among firms which did not advertise."

Surgeon General Rixey says the prevalence of tuberculosis in the navy is due chiefly to cigarette. The New England Life Insurance Company with 180,000 policy holders says: "While 57 out of a hundred non users of tobacco die, 93 out of a hundred users die."

While the British propose to make Palestine a national home for the Jews, only one in ten of the population of that country is a Jew. These Arabs are said to have been in the country for 1500 years, which is longer than the Jews ever staid in it.

Various denominations are doing religious work among students in many of the State Universities. For example the Methodists propose to send about a million and a half dollars in buildings at the University of Illinois where there are 10,000 students, and as much more in endowing the work. The buildings will include a parsonage, a church, a social center building, a library a school of religion and two residence halls. This year they have seven workers employed and are spending \$45,000.



FIRST BAPTIST CHURCH, LAUREL, Where the Convention Meets March 8-10.

YOUNG PREACHERS IN NEED.

I find that a great many people have the erroneous idea that ministerial students get free tuition in Mississippi College, and therefore can get along without much other help. The college does not give free tuition to anybody. It makes no distinction between ministerial students and others. All are charged the same fees.

The Board of Ministerial Education is helping a large number of preacher boys here and at Clark College, but it is greatly hampered by lack of funds. Some young preachers are having to stay out of college because they can not get the needed help.

When the colleges opened in September the Board went carefully over the applications for help and planned the work on the same basis as last year. No help was granted except where the applicant had good strong endorsements from his home community. The amounts were trimmed down until we thought the finances could be met. But funds have fallen far short. The small per cent coming from the 75,000,000 campaign and the few gifts which have been sent direct have proven entirely inadequate. I have been treasurer of the Board since the convention met at McComb in November and I have not received enough to date, Feb. 2nd, from the campaign and from other contributions to pay the bills for one month.

Many of those receiving help are married men and some of them have several children. To some we are furnishing house rent, to some, fuel, water, etc. Others are getting help on board and tuition. Insurance, repairs and rents are to be paid. Are we going to meet these bills and keep these men in school? Are our preachers of the future to be educated and prepared for the most efficient work of the Master?

How can I help? What can I do?

- 1) You might send your personal check.
- 2) You might get your Sunday school or church to send something.
- 3) You might put some of the young preachers in touch with pastorless churches near Clinton or Newton. There are a fine lot of fellows in both colleges. Get in touch with them through Presidents Provine and Carter.

- 4) A number of churches are behind with the salaries of student pastors. If one of these students is serving your church, see that he is paid promptly and in full.

- 5) If some preacher boy has gone to college from your church and is being helped by the Board, get your church to render the necessary aid each month and thereby relieve the Board. I have a letter on my desk now from one church which agrees to do this. Let others follow.

We are trying to help only those who are worthy and really need help. Wont you do something now? Send contributions to

M. P. L. BERRY, Treasurer.

Clinton, Miss.

HUMAN LIVES AT \$10.00 EACH

What is the value of a human life? Have you ever stopped and figured on this problem? We are accustomed to say that human life is considered too cheap when discussing the criminal reports of the newspapers, but have we ever placed a money value on it? Is a human life, even though it be a Chinaman, worth ten dollars? Who will say that it is not worth this, and yet the Chinese are dying by the thousands when ten American dollars will provide sustenance for a Chinese man, woman or child until another crop can be made and harvested.

We in America who never know the pangs of real hunger can scarce realize the truth of the reports from China concerning the awful famine which a great part of the vast Chinese empire is undergoing, yet we have these first hand reports and appeals from our own missionaries over there who see it with their own eyes. Can we

not believe what these men and women of God tell us concerning the famine conditions in their fields?

Thousands of these people, yes, even millions, will die within the next few months unless fed by Christian America for there is no other country able to heed their cry for succor; all Europe that is not even itself on the destitute list is bankrupt and unable to help their neighbors. We in the South think we are experiencing hard times, but friends, do any of us have to see our children hungry much less starving? It is estimated that America will have to furnish millions of dollars if even a small percentage of these people are to live through the famine. Was there ever a time when Baptists had a greater opportunity to reach the heathen Chinaman? Ferocious animals can be tamed by hunger and if Christians save these destitute people from death do you not think they will be more friendly to Christianity than they would otherwise have been?

I know that nearly every one approached for a subscription to any charitable cause now says that they have given all they can to other objects, the Baptists have their seventy-five million pledges, but is there anywhere in Mississippi a Sunday School too small or too poor to give a donation of at least five dollars for the relief of the dying millions in China? This Sunday School is giving twenty dollars for this cause and it has had to answer many calls and appeals during the last twelve months beside its free will offerings to the objects fostered by the denomination.

This paper goes into nearly every Baptist home in the State so naturally will get into the hands of the superintendent of every Baptist Sunday School in the State. Will not each superintendent make an appeal to their school to make an offering to this call for help from starving China? If every small school will give five dollars and those able to do more will make larger offerings many thousands lives can be saved and many heathen hearts turned in gratitude to the Baptist missionaries on our Chinese Mission Fields.

E. L. MARTIN.

Sup. Shubuta Baptist Sunday School.
Shubuta, Miss., January 23, 1921.

BEAUTIFUL DEEDS.

J. B. Love, Corresponding Secretary.

Southern Baptists—individuals, churches, Sunday Schools, Young People and Missionary organizations—have responded beautifully to the needs of a distressed world. It has been a joy to receive and dispatch these gifts to those who are cold and hungry. Apart from the gifts themselves the letters which have poured into the Mission Rooms during the past month have been a feast to my soul. They have come from all classes of our people and represent all conditions. Some have given largely because their means were ample; some who themselves know the necessity of close economy have sent small gifts to betoken their compassion for those more unfortunate than themselves. Aged men and women have sent remnants of their little savings of a life time; widows have shared their meager incomes; young men and young women who at hard labor are trying to make their way in the world, and little children, whose pennies look as large as dollars and whose dollars look as large as moons, have sent their first precious treasures to us with the request that they be hastened to those who are suffering. A volume could be compiled from this correspondence which would cure much unselfishness and revive any man's confidence in human nature and Christian profession in particular.

As examples of exhaustless stores of the same sort we quote from two letters which chance to be in our hands at this moment:

A good woman sending in a substantial check say:

"Ten dollars of the amount comes from the baby daughter of the Bank Cashier who signs the check. She saw a picture of a starving child

and she said, 'Daddy, I want to send them buy biscuit and molasses right now.'"

A brother sends New York Exchange for relief in Shantung and Honan Provinces in China and says in his letter, My little ten year old boy, Clarence, has been reading in the Index of the terrible suffering across the waters and last night while I was reading of it around our fireside, he thought of his ten dollars we and he had saved for him deposited in the bank to make him a little interest. So all at once he said he was going to give his ten dollars and urged me to get it for him today in order that it might be sent right away. He said those people needed it more than he did and seemed to think it better to lay up in the Treasury of Heaven than in the banks of earth. Pray that this boy may give his life and all to God as cheerfully and willingly as he gave all his money. My wife and I are sending ten dollars each, which we hope all together will be the means of saving three persons at least from starvation until harvest time. We are only poor people working for our living but try to tithe what we have and help the poor and needy."

Those who fail to remember the poor in a time of such distress as now visits multitudes, or fail to pay their Campaign pledges when others are sacrificing to do these things, break with royal company and will sooner or later miss the inspiration which comes from fellowship with saints in loving and unselfish service. It is an hour for men and women to be great Christians, and many are proving themselves such by infallible tokens.

We wish to repeat that we do not ask special "relief contributions" by those who will, if they make such, fail to pay their Campaign pledges. As great as is the relief need we regard the work of preaching the gospel of Christ to the lost nations as the supreme task of this Board, and we cannot afford to invite peril to this work, or to the Campaign by diverting anything from these former obligations. Nevertheless those who can pay their Campaign pledges, and also help to feed the hungry and clothe the naked, will be doing same, make to themselves friends of the Mammon of Unrighteousness who will at last receive them into everlasting habitations.

We repeat also that we do not ask that gifts which are meant for Armenia shall be sent to us. The Foreign Mission Board is placing the money of those who contribute through it where we feel present need is greatest, namely, in certain parts of Europe and in the famine district of China. Those who wish to designate their gifts to Europe and China have the privilege of doing so, and we will send receipts accordingly, but we think it best that the Board be left free to send the money where need seems most imperative at the time.

THE CLINTON BIBLE SCHOOL.

Announcement has already been made, through the Record, of the Bible School to be held at Clinton this spring. A few details will be added now, and later the program will be published.

THE TIME.

April 18-22 has been selected as the time. Possibly January or February had been the least busy time for some, but the matter of entertainment of visitors will be more convenient for Clinton homes at this time chosen.

THE NATURE OF THE WORK.

Two hours a day will be given to an exposition of some book of the New Testament. Two hours a day will be given to pastoral leadership and molletics. Two hours a day will be given to missions and to some distinctive Baptist principles. Other features may be added.

TEACHERS AND SPEAKERS.

Dr. W. E. Denham of the Bible Institute, New Orleans, will give the Bible expositions. Dr. W. O. Carver of the Southern Baptist Theological Seminary will give lectures on missions and other general topics which he will select. Dr. J. B. Gambrell of the Fort Worth Seminary will give lectures on pastoral duties and Baptist principles. We are exceedingly fortunate in being able to

Thursday, February 24, 1921.

secure these great teachers for this work. The action of our State Mission Board in making these school a part of their State Mission program is highly praiseworthy.

THE ENTERTAINMENT.

The entertainment of the visitors will be free. Of course the capacity of Clinton to take care of visitors during the college session is somewhat limited, but we feel confident of being able to take care of our visitors. Let those who expect to come send their name to Dr. Zeno Wall or myself.

M. O. PATTERSON.

THE CRY OF THE POOR

Cries of distress must find a response in the heart of the true Christian and up to a certain point as these cries increase his own sympathetic suffering grows more intense and his desire to give aid grows stronger. After this point, however, when the cries have multiplied still more a proportionate intensifying of our sympathies would be unendurable and then there is a reaction toward indifference. There is a great danger that the people of America will soon reach this point. The pleas of the starving Armenians called for our sympathy and help. Then the splendid work of Mr. Hoover and others brought before us the true conditions in Europe and a great response has been made. Now as the needs of China, which are immeasurably greater than those of Europe and Armenia, are brought before our people there is danger that we will be found to have become more or less hardened. Yet, surely, our ability to continue to sympathize keenly is a test of our Christlikeness. We are just beginning to work in earnest for the starving Chinese, thousands of whom are dying every day. At such a time we can not stop our ears to the cry of the poor there.

Try to imagine the conditions in China. For two years the crops in a large section have almost totally failed. This means that unless we here in America do far more than we have done as many people as live in Kentucky, Tennessee, Alabama, Georgia and Mississippi will starve before the June harvest. Not only are the people without food but they are without the wheat straw, corn and gorghum stalks and roofs upon which they depend largely for fuel. Parents, prompted by mercy, are selling their children for a dollar or two. The Chinese from less unfortunate sections are taking advantage of this extremity to buy up for almost nothing clothes, land and whatever else the people have to sell. Many parents are poisoning their children to save them from the agonies of starvation, while many others are tying them at home while they themselves go where the cries for food will no longer be heard. Grass and grass roots, the bark of trees have been eaten. Sweet potato vines, which are often eaten by the poor in normal times are now a luxury of the past. Men are roaming over the country like gaunt wild-eyed wolves, while naked and half naked children who have the strength swarm like starved rats where there is hope of getting food. To make it worse all of this is happening in the dead of winter. A blacker, more terrible picture could hardly be conceived in the delirium of a terrible dream. These conditions exist where we Southern Baptists have been preaching the gospel of the merciful Jesus.

Yes, this is a hard year. We here in America are ourselves in financial straits. This year's part of the seventy-five million fund is going to be raised with difficulty. We have already helped the Armenians and the poor in Europe. Yet, if you think that we have done enough I wish that you could have seen what I have seen. The haunting memories of isolated cases of such suffering, which we missionaries have, give a vivid and terrible meaning to the reports we get from China now. Have you ever heard a cry for bread, or worse, have you ever been stared at by starving children? If you had you could not say, "He have done enough already." The Chinese Christians who do not live in the

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THREE

famine area are giving out of their poverty. They are denying themselves as we have not learned to do. They look upon us as their elder brothers and sisters in the gospel. Are we going to fail to supplement their gifts with our own and disappoint them by our indifference? The people of China know that we are rich and they look upon us as a Christian nation. If we fail now to show Christian sympathy, how will our message be received in the coming years? On the other hand, this terrible catastrophe opens a great door of opportunity, for our sympathy now in the time of their temporal distress will make them know that we really care for their souls.

It is surprising how little we have done for for China compared with what we have done for Europe and the Near East. Many powerful agencies have been raising funds for the other countries. Everywhere in papers and magazines of all types and on placards in public places we see appeals for Europe and Armenia. Weeks are set apart in which every one is asked to make gifts for the hungry people there. So far as I know, the few appeals for China, with the exception of that made by the Country Gentleman, are made in connection with those for other countries. Is it not time that we were concentrating our attention more on China, where the need is at least three times as great? We Southern Baptists whose mission work extends into this area from two sides are under a special obligation to the Chinese.

The money you give through our Board will be sent by cable to China, and there are enough surplus foodstuffs in Asia to supply the needs in China for some weeks yet. Let the pastors keep the subject before their people. Let the Sunday school superintendents and teachers keep it before their pupils. Let papers start special funds. Let us keep in our churches special boxes for free will offerings for China. Let churches and Sunday schools keep in public places boxes for such offerings. Let us make a mighty effort for this cause. In addition to fulfilling our campaign pledges. It was a glorious thing even in a year of prosperity to pledge \$75,000,000, but it will be a far more glorious thing to pay our quota in a year of comparative hardship and in addition rise grandly to meet the present emergency in North China.

SUNDAY SCHOOL LESSON

Sunday, March 6th

W. F. Yabrorough, D.D.

The Liberality of Love. (Matt. 26:1-13.)

It is the last week of our Lord's ministry. The cross is casting its shadow heavily athwart his pathway. The storm clouds of Jewish hate are hanging darkly over his head. He is in the home of his friends and they are courageous enough to give a dining in his honor although the Jewish authorities had already given commandment that his whereabouts be made known to them if any one knew of his movements. The dining was given in Bethany in the house of Simon who had been a leper and who had probably been healed by him. Lazarus, whom he had raised from the dead, was a guest at the dining. Martha was among those who served while Mary brought her alabaster box of precious ointment and breaking it poured the ointment on his head and feet. It was probably the first time the sisters had seen him since he had raised their brother from the dead and each followed the bent of her nature in expressing her love and gratitude to the Lord whom she loved. The incident is recorded by Mark 14:3-9 and John 12:1-8. Luke 7:36-50 records another anointing similar in some respects, but the two must not be confused. The time is not the same, the place is not the same, the woman anointing is not the same, nor is the purpose the same.

The measure of Mary's Love—This is not

seen so much in the value of the ointment though Matthew says it was "exceeding precious ointment" and Mark says it was "very costly." He also quotes the disciples as saying it could have been sold for more than three hundred denari; each of which represented the value of a day's labor of a common laborer. So it was worth a year's wages of a common laborer. It is rather seen in the spirit which dared to brave criticism and express its love at any cost. The essential principle of love is self-giving which found a most beautiful expression in this self-sacrificing deed of Mary's which the Master characterized as a beautiful work, for that is the real meaning of his language when he says to the complaining disciples, "Let her alone . . . she hath wrought a good work on me." As Moffatt's translation expressed it, "She has done a beautiful thing to me." When the Master said, "She hath done what she could," he gave heaven's estimate of the measure of her love and at the same time set up the standard for love to measure itself by in all the coming ages. How many of us have loved him to the point of doing what we can?

The Value of the Unpractical.—At first blush this was a most useless waste, especially in the eyes of some of the disciples. From John we learn that it was Judas who was at the bottom of this complaint and who claimed that it ought to have been sold and the proceeds given to the poor. John adds that it was not because he cared for the poor, but because he carried the bag and took away what was put into it. It is still the custom of wicked men to pretend to have great concern for the loss (?) occasioned by interfering with their nefarious schemes. Who of us have not heard the liquor defenders bemoan the loss of revenue for public schools caused by closing of their business.

That the impractical or "unpractical" if you will excuse the word, is often of greatest value is demonstrated by Mary's deed. Think of how much this has been worth in dollars and cents to the poor. How often have our treasures been poured out for the poor as we have been reminded by the Savior's words that we have the poor with us always. The poor of succeeding ages have been richer by a hundred fold in material things because of this deed of Mary's. Then think of how the world has been taught by this incident that humanity's sweetest memorials were builded on love. This deed of Mary's was to be an everlasting memorial wherever the gospel should be preached throughout the whole world. What an inspiration to multitudes of faithful men and women to do their best as they follow out their heart's prompting to honor their Lord in ways that the world deemed as useless waste. No doubt Paul's fellow Pharisees thought he was wasting his great talents when he gave up his promising career to become a follower of the despised Nazarene. He was the wise and they the fools. So Judson's friends thought he was throwing away the most promising life when he went to Burma and labored among the heathens. Incidentally it was from this beautiful incident that we have a guarantee that the gospel shall be preached to the whole world.

Love's True Motive.—It is doubtful if Mary saw in her deed all the significance which Jesus gave to it as he said, "She did it to prepare me for burial," but she did it for Him and that was enough. Somehow love led her to read the heart of her Lord sufficiently to see just what he craved and her heart responded with just the expression which pleased him. That heart will never go far wrong, however impractical in the world's eyes, which has as its motive for Jesus' sake. Much of the philosophy of our times goes wrong just here in that it makes service to our fellowman an end in itself, whereas it loses its highest value unless done for and in the name of Jesus. The cup of cold water for the disciple must be given for Jesus' sake if it is to bring its reward.

Had Mary received no other reward than the vindication which her Lord gave her in the face of her fault-finding critics that would have been sufficient but she herself never dreamed of the honor this little deed would bring her. Following the instinct of her heart of love she builded better than she knew. Her alabaster box has filled the world with its sweet fragrance.

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R. B. GUNTER, Cor Secy.
P. I. LIPSEY, Editor.

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When your subscription expires unless you send in your renewal your name will be dropped from the list. Obsolete notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

PRIVATE INTERPRETATION.

Peter says that no prophecy of Scripture is of private interpretation. This very Scripture passage has been used by Catholics to shackle the hands of Christians in their study of the Word of God, by making it mean that no ordinary Christian, private in the ranks, is entitled to interpret the Bible for himself, but that he must accept and submit to the authoritative teaching of the "clergy" whose business it is to tell him what the Bible says and means. As a matter of fact the only safety for all men is in the God given privilege of access to the Word of God for themselves and in access to the throne of God for themselves without the agency of human mediation.

The truth of it is the meaning would be clearer if the reading were given thus: "No prophecy of Scripture is of the prophets own unfolding." The truth which he proclaims was not discovered by him, was not worked out by any natural process of reasoning. It is not the prophets' surmise or guess as to what is true. It is not some philosophy which he has worked out. It is not a system nor a single item of truth which he had labored to produce. It did not come by investigation and study. It is not some boulder of truth which he has loosed from the great quarry. It is not some hidden idea which he has released from long confinement by touching a secret spring. He is not to be credited with special acumen or good fortune. It is not because he has a highly developed religious sense. It is not because his spiritual faculties have become more acute than others. All these things may have their place. And doubtless God took cognizance of special fitness in the instruments he used for revelation; and their minds must have felt the throes of birth pangs as the truth was made known to them and was spoken to them. But they do not explain the origin of the Bible, nor any part of it.

The following verse explains how the truth did come into the world of men's consciousness and thought: "For no prophecy ever came by the will of man; but men spake from God being borne (moved) by the Holy Spirit." The Spirit of God moved them, lifted them into a new plane of vision, breathed into them a new power to see. They saw truth that had lain hidden in God. They saw the facts of the past which had been hidden under the debris of centuries. They saw the future which was curtained from the eyes of men. In a word they were seers in the truest, highest sense. The ordinary places became a mount of vision, and they were able to tell us what they saw. In short the working of the Spirit of God gave them a revelation of the truth and inspiration to record it for the benefit of the whole world.

CONSCIENCE IN OUR RELIGIOUS WORK.

The Lord's attitude towards an individual is dependent largely upon the conscience of the man. Paul says that the Lord was more lenient with him because he was conscientious. He says also that a man's acceptance in the field of giving is determined by his willing attitude. A man's conscience should at all times be sensitized to the most delicate impressions. And that realm in which the conscience should be most alive (if any difference is to be made) is in the religious realm. To say the least of it, it should be no less sensitive in this realm. A man should feel in his sphere of work, his effort is bringing value received. In our kingdom work when a man is convinced that his service is not worth what it is costing his denomination it is time to retire. When the salary consideration is the only element that enters in, it is then time for a person to seek remuneration from some other than a religious cause. Religious work is commercialized only when one ceases to strive for the advancement of righteousness. His remuneration should always be a secondary matter. The question of holding one's job should not be the motive for his efforts. The dominant factor should be to rightly witness for his Lord.

The office holder who seeks to draw his friends by bestowing favors at the expense of the concern which employs him is not worthy of a second term. A member of a board of supervisors expressed my convictions once when he replied to a statement made by a man who had supported him in his election to office. The citizen said to the member of the board: "If you continue to have the law executed in your beat as you have been doing, you will not be elected next term. The reply of the Supervisor was: 'I was just elected for this term.' It was his conviction that he was to do his duty in that capacity for the term for which he was elected, regardless of future consideration. This should be true in all of our denominational work. The man should fill his place for the glory of God without reference to the future favors which he might like to have. May it be that throughout our state every man in the public employ of the State Convention Board may have this spirit. May he desire above all things else to magnify the name of Christ by doing a man's work in his particular sphere. The business of the State Board is not that of handing out pie to people. The duty of the Board is a sacred one, that of distributing funds in such a way as to strengthen the work of the kingdom, to enlarge our sympathies, to deepen our sense of honesty and to quicken our spiritual lives. The man who loses sight of this fact is not fitted for the Kingdom. A man should not be employed by our Board just because he is without work or just because he is honest or just because he is your friend, but because he is the man who will represent the interests of Christ in his particular sphere.

It has been my desire always that at such moment as a church or a Board or a denomination finds that my services are not profitable to the kingdom that they shall forthwith discontinue my services. It is not their duty to wait even to see whether I have employment or not. The one ground upon which I should claim the right to continue to receive remuneration would be on the ground that I am an object of charity, and even then to let some other take the position and do the work which I have failed to do. This is conscience in religious work.

CONVENTION BRIEFS.

Wednesday, the 9th, will be College Day. The students will have a conference Wednesday morning 8:45 to 10:00. Dr. Mullins will speak on the Student Volunteer in the afternoon. There will be a song both morning and even-

ing by a college choral club.

The Superintendents conference will be one of the very best features of the convention. Every superintendent ought to get the benefit of this conference.

The Departmental conferences will be worth the trip to Laurel. Be sure to attend the conference of the department in which you teach.

Do not miss the Departmental Superintendent's Conference.

Dr. Mullins will speak three times Wednesday: Christian Education, Students Volunteer and Baptists and World-wide Missions.

Dr. Scarborough will speak twice each day. One address will be on the "Campaign." Hear the Campaign Director.

Mr. E. E. Lee's name guarantees a B. Y. P. U. Convention.—Music led by Brother Reynolds. Enough said!

Send in your name at once so they can arrange for your entertainment.

LAUREL, THE CITY OF CO-OPERATION.

Host to the —(?)— Annual Session of the Sunday School and B. Y. P. U. Convention
March 8th, 9th, 10th.

The Annual Session of the State Sunday School and B. Y. P. U. Convention will convene at Laurel, March 8th, Dr. J. L. Johnston, presiding.

Let's all pull together to make this session the biggest and best in the history of our young people's Convention.

The spiritual programs, the addresses on vital subjects by prominent leaders of the denomination, the music, and the 75 Million Campaign programs will all be worth while.

You can't afford to miss. Make your plans now. Send in names of your delegates as soon as possible.

Pastors: Come. Send your young men and your young women whether or not you have a B. Y. P. U. It will help you to have one. B. Y. P. U.'s: Start an "On to Laurel Club" in your church to-day.

Laurel is looking for you.

The women of the five Baptist churches are hard at work, and will see that every preacher and delegate is cared for.

Laurel proverbially hospitable, will be at its best. There is scarcely a home that will not throw open "wide its doors" to Convention visitors.

Laurel appreciates the honor of acting as host to the State Sunday School and B. Y. P. U. Convention. It will do itself proud. We shall all be glad to have you. Come.

Yours for a great Convention,

L. G. GATES,
Pastor 1st Baptist Church.

SPECIAL TRAIN TO STATE S. S. AND B. Y. P. U. CONVENTION.

The G. & S. I. R. R. will run special train from Jackson to Laurel, Tuesday, Mar. 8th. This train will leave Jackson 2 P. M. The Y. & M. V. train from North arrives Jackson 1:15 P. M. The Y. & M. V. from the West arrives Jackson 12:45 P. M. The A. & V. from Vicksburg arrives 1:45. The I. C. from South arrives 1:40, and the I. C. train from the North arrives at 9:00 A. M. N. O. & G. N. arrives 11:00 A. M. All of these trains will according to schedule arrive in Jackson in time for the special. We hope the folks will take advantage of this opportunity and be on time for the first session of the convention Tuesday evening. Would be glad to have pastors or Superintendents of schools, that have folks coming for this train notify Bro. N. T. Tull, Jackson, Miss., so that we may know how many cars will be needed.

"Do you notice any change in me?"

"No, Why?"

"I've just swallowed a nickel."—Ex.

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Thursday, February 24, 1921.

THE BAPTIST RECORD

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Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

DON'T SHEAR YOUR SHEEP WHEN GIVING THEM TO THE LORD.

Some time ago the State Board proposed to accept Liberty Bonds at face value in payment of campaign pledges. In response to this proposition many bonds were sent in. On such bonds the board lost from 2 to 14 per cent having to discount them. As a rule we have to use them in order to carry on our work, hence we are forced to lose the discount. The Board was willing to do this in order to favor the subscriber. In case bonds are held for a time the only source of income from them is the interest accruing as represented by the coupons. If we miss this interest, we get nothing until the bonds are sold, which even then, has to be done at a discount.

In almost every case where bonds have been contributed the donor clips the coupons ahead—sometimes nearly a year ahead. Consequently, we get no interest on these, even after we have lost the discount. This forces the Board to lose the discount and pay interest on the bonds until the next coupons are due.

Evidently some contributors have not realized what it costs the cause to take the bonds, otherwise they would at least have left the coupons. The writer has paid subscriptions with bonds. But he sold them, lost the discount and paid the proceeds of the bonds on pledges. We should be just as honest with the Lord as we want other people to be with us in all of our dealings. When you clip the coupons you deprive the Lord of the wool and force him to pasture, feed and care for the sheep until more wool grows. If there is any place above another where a man's pledge should count for its full face value, it is with his Lord. Therefore, when you donate your sheep to the Lord, don't shear them. Let him have the wool also. When you give your bonds to Him do not clip the coupons. It is full measure which he promises to bless.

THE RISING TIDE.

We have been on the rising tide since the first of December. In fact, January, with the exception of October, was the best month since May. The campaign figures since the Convention are as follows:

May.....	\$26,295.99
June.....	13,117.20
July.....	17,650.42
August.....	15,784.21
September....	22,998.86
October.....	42,959.84
November....	17,417.82
December....	32,528.19
January.....	37,697.50

February 19 33,555.38

It is gratifying to know that we are on the increase. If our people will rally until the close of the month and send in the forth Sunday's contribution's immediately, February will surpass any month since the meeting of the Southern Baptist Convention. This will encourage our people. Keep your eye on these figures and do your best.

While we should receive eight or nine thousand dollars a day from now until the first of April, yet it is encouraging to know that we are moving upward. We are expecting March and April to be the greatest months of our conventional year. This is an indication that our people are learning that prosperity is not absolutely necessary in order to carry on the Lord's work.

LIBRARY DEPARTMENT.

Our library department is a new feature of State Mission work and will be developed along the lines suggested below. Please study carefully the advantages this department will offer and be prepared to make any contribution to the work that you may wish to take advantage of such opportunities as it may offer for your own development.

I. Circulating Library.

In our Circulating Library we will handle a number of good books for preachers and Christian workers and loan them to all who make proper application on the application card furnished for that purpose. We will require that every reader shall sign one of these application cards and have some responsible person sign with him as "guarantor." The books will be mailed out to each person who has signed an application card to be kept a fixed number of days according to the size of the book. The book will then be returned within the time prescribed and another book issued according to the choice of the reader.

We will not require that the reader shall pay the postage both ways on the book but we will expect those who feel disposed to do so to send 10c. postage when applying for a book and then pay the postage for the return of the book.

We are securing books by special donation from individuals, Sunday Schools, B. Y. P. U.'s W. M. U.'s, requiring as many as ten copies of each book received. We reserve the right to name the books that we will accept and would prefer to have anyone who will make a donation to give cash for the purchase of such books as we desire.

We place a label in the front of each book showing the name and address of the donor.

We have already received as many as ten copies each of fifteen good books. Among them are such as "The Glory of the Ministry," by Robertson; "Training of the Twelve," by Bruce; "With Christ after the Lost," by Scarborough; "Talks on Soul Winning," by Mullins, and "The Moral Dignity of Baptism," by Frost. You will see that we are going to have quite a valuable selection of books for all classes of readers. Write for application card and be ready as soon as we announce that the books are in shape for use.

II. Book Exchange.

We will conduct thru our library a Book Exchange, whereby we will receive good books from people who have read them and have no further use for them and will pass them on to worthy preachers and Christian workers who may not be able to purchase the books they need, and to young preachers who are struggling to accumulate a library.

We are expecting to make large use of this Book Exchange feature of the library. If you have books that you are willing to give for this purpose, take the matter up with us. We would prefer that you first advise us the book or books you propose to give before sending them to us. Some books we would not consider available for this use and we reserve the right to pass on the books we would accept for this purpose.

Another feature of this Book Exchange will be that we will mention in this department week by week any book or set of books that you may have which you desire to exchange for any other book or books that you might name. We will let this department be used as a bulletin for such announcements and if the other party has a book you want and he is willing to make the exchange

the transaction may be completed direct between the parties.

II. Book Symposium.

In this department we will conduct a book review where someone competent to do so will review and criticize all the books that we use in our Circulating Library and other late books in which the reading public would be interested.

Under this heading will also be named from time to time books suitable for church libraries, associational libraries, etc., giving the price of the collection suggested.

IV. Archives and History.

We will give attention to gathering books, papers, and documents of an historical character that will be valuable to Mississippi Baptists.

Through the courtesy of Dr. A. V. Rowe and others we have been able thus far to complete our files of the State Convention Annual for thirty odd years. These will be bound in volumes of ten years each and filed in our library for preservation and reference.

We are also completing our files of associational minutes since 1914. We will bind these in volumes of one year each.

We will appreciate books and papers of interest along this line and will properly classify and arrange them for reference. We want only matter of this character relating to Mississippi Baptists. If you do not wish to donate such articles you may file them with us for preservation and reference and retain the ownership which we will acknowledge by attaching a label to that effect.

This library department is being developed by our Bro. N. T. Tull and all communications in reference to matters outlined above should be addressed direct to him.

BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg First	Forrest
Immanuel	Forrest
Itta Bena	Leflore
Louisville	Winston
Chalybeate	Tippah
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Corinth	Alcorn
Calvary	Walton
Blue Springs	Union
Leland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Union	Franklin
Medenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shuqualak	Noxubee
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Oakvale	Lawrence
Osyka	Pike
Greenville	Washington
Hermanville	Claiborne
Roxie	Franklin
Drew	Sunflower
Como	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowling Church	Attala
State Line	DeSoto
Port Gibson	Claiborne
Batesville	Panola
Flora	Madison
Sardis	Panola
Magee	Simpson
Forest	Scott
East Moss Point	Jackson
Kewanee	Lauderdale
Sallis	Attala
Kilm	Hancock

1920 MINUTES WANTED

We are still short minutes for last year for the following named associations. Will the clerks or anyone else who has extra copies, please send two copies to R. B. Gunter, Jackson, Miss.

Black Creek, Leaf River, Bethel, Lebanon, Oxford, Chickasaw, New Choctaw, Hopewell, Pearl Valley, Perry County, Judson, Pontotoc County, Kosciusko, Red Creek, Lawrence County, Strong River, Mt. Pisgah, Jefferson Davis.

THE SABBATH QUESTION

by Dr. W. E. Denham of Baptist Bible Institute.

When the Christian leaders entered the synagogues it was with a distinct purpose, to preach Jesus. Taking advantage of the weekly religious meetings of the Jews, and knowing that they had the real truth which the Old Testament, the Jewish scriptures, taught, they took these old scriptures and to the assembled Jews expounded Jesus. Whether they met on that day for any other purpose I do not know.

This practice of the apostles no more, however, designates the seventh day as the Christian day of worship than does the action of the missionary designate observance of a heathen feast because at that time and place he finds and uses opportunity to preach Jesus Christ.

On the contrary, we have so far as I know, only one case in the New Testament where the day of a distinctly Christian service is mentioned, and that is in the 20th chapter of Acts, verse 7, where Paul met the Christians at Troas and conversed with them on "the first day of the week, when we were gathered together to break bread."

So that taking all the facts into account it would seem that during the time of the apostles their practice was rather to observe the first day as the Christian day of worship than the seventh.

It is worthy of note also that there is no mention of rest on that day but only of worship, suggesting another truth, i. e. that the significance as well as the time was changed.

Turning now to the New Testament teaching, which should take precedence even of what we know of practice, we find that the changed attitude toward the Sabbath is very fully emphasized.

The seventh day is nowhere made binding upon Christians in the New Testament. The only passage where it is even possible to so argue are passages which do not really teach it. Matthew 5:18-19 is so used.

"Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished. Whosoever shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven."

Taken literally, and without reference to other things, this would to my mind be unanswerable, but it loses its weight when we come to see that even those who quote it as a reason for the rigid observance of the seventh day ignore it utterly in other respects. For example, this would mean the continuance of bloody sacrifices, of offerings, of feasts, of circumcision, not of the Sabbath alone, and none of our friends keep all of these, not even the Jews themselves.

Turning now to the positive teaching of the New Testament, there is no teaching making the first day binding, and there is much teaching denying the binding nature of the seventh day. I quote several of these passages:

Romans 14:5-8. "One man esteemeth one day above another;

another esteemeth every day (alike). Let every man be fully assured in his own mind. He that regardeth the day regardeth it unto the Lord; and he that eateth eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not and giveth God thanks: For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; and whether we die we die unto the Lord; whether we live therefore or die we are the Lord's."

Now if this passage teaches anything at all it teaches that in the mind of Paul there was no binding obligation on any Christian to keep any special day as a matter of law, but rather that each Christian was free in the matter to follow the dictates of his own conscience.

Colossians 2:16. "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day."

The apostle has been stressing the fact that the ordinance of the law has been nailed to the Cross with Christ, and declares that the Christian is free from the judgment of any man in respect of feasts and new moons and Sabbaths. How can any man in the face of this tell us that we must keep the seventh day in order to please God, when here we are specifically declared free from it.

Galatians 3:23-25. "But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For we are all sons of God, through faith, in Jesus Christ."

That is to say that the Christian is no longer under the Mosaic law, which has fulfilled its purpose when it has brought us to Jesus. The Christian has laws and standards, but they are the standards of sonship and not of law, and we keep them through love and not through necessity.

Galatians 5:4 is still stronger; "Ye are severed from Christ, ye who would be justified by the law, ye are fallen away from grace."

And yet we are strong in Ch. 1, v. 8. "But though, we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema."

These passages show that no part of the Jewish law is a binding, legal obligation on the Christian. How then can it be essential to our salvation, and how least of all can a ceremonial observance such as the Sabbath bind men and women who have become free men and women in Christ Jesus, Sons of God and joint-heirs with Jesus Christ.

IV. The attitude of the early church.

The position is sometimes taken that the early church observed the seventh day until the early part of the fourteenth century, when the pope and the Roman emperor changed it and made the first day of rest and worship. This claim is made, however, without any histori-

cal ground, but instead the claims of Rome are allowed to have a great deal of weight. Rome would however claim anything that would strengthen her position.

The encyclopedias, and I have consulted the Britannica, the Schaff-Herzog, the New International, and Chambers, wherever they speak on the subject all admit that the first day of the week has from the beginning been the Christian day of worship. Without taking time to quote from them let me bring you some quotations from the early Christian Fathers. All of these are from the works of Ante-Nicene Fathers and date from before the year 325 A. D. These works may be consulted at the Howard Library, New Orleans.

THE EPISTLE OF BARNABAS, was written about the end of the first century. In c. 15, in a section on "The False and True Sabbath" the statement occurs; "Wherefore also, we keep the eighth day with the joyfulness, the day on which Jesus rose again from the dead."

This quotation bears out the statement previously made that even in apostolic times the first day was the Christian day of worship.

Ignatius lived about the same time, his death being given as December 20, 107 A. D. and his works being supposed to date about 100 A. D.

In c. 9 of his epistle to the Magnesians, he says:

"Let us therefore no longer keep the Sabbath after the Jewish manner and rejoice in the days of idleness; for 'He that does not work, let him not eat.' For, say the oracles, 'In the sweat of thy brow shalt thou eat thy bread.' But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God and not eating things prepared the day before, nor using lukewarm drinks and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all days."

The Jewish Sabbath could therefore be observed by the Christian but not in the way it was kept by the Jews, rather as an opportunity for meditation and rest, and then the first day was to be kept by the Christian as his day.

In the ninth chapter of his letter to the Trallians he tells again the reason for the keeping of the first day, viz: the resurrection of the Lord on that day.

Justin Martyr is supposed to have been born about 114 A. D. In his First Apology, c. 67, he says:

"And on the first day, called Sunday, all who live in cities, or in the country, gather together in one place, and the memories of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together to pray, and as we before said, when our prayer is ended, bread and wine and water are

brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen."

That reads like a modern church service, and on Sunday, and took place as a custom in the early part of the second century.

In the same writing he says again:

"But Sunday is the day on which we all hold our common assembly, because it is its the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior, on the same day arose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, He taught them things which we have submitted to you also for your consideration."

Both of these writings, remember were of the second century.

In Justin's Dialog with Trypho, an imaginary conversation with a Jew, chapters 18 to 27 are taken up with a defense of the Christian position of non-observance of circumcision, the feasts, the Sabbath.

In chapter 47 of the Dialog, speaking of Jews, he says:

"But if some through weak-mindedness, wish to observe such institutions as were given by Moses, from which they expect some virtue, but which we believe were appointed by reason of the hardness of the people's hearts, along with their hope in this Christ, and wish to perform the eternal and natural acts of righteousness and piety, yet choose to live with the Christians and faithful, as I said before, not inducing them either to be circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren."

That is, that Jews who had become Christians were to be free, if they so desired, to perform the acts of the law, but under no circumstances to be received if they sought to make these things binding upon other Christians. In other words, the position taken by Paul in the 14th chapter of Romans is reiterated and applied to this specific case.

Up to this time, so far as the records show, the first day of the week did not have thrown around it the restrictions against work which had marked the Sabbath. It was merely the day when the Christians met together for worship, and which they hallowed because of its associations. Indeed there seems no reason from New Testament reading, to make the first day a day of rules and regulations at all, but only that Christians should use it for the glory of God and the upbuilding of their own characters.

Ireneus, Bishop of Lyons in France, about the end of the second century, is the first to make Sunday a day of rest, and Tertullian (155 to 222 A. D.) continues his position.

So that by the beginning of the third century, 100 years before the time of Constantine, who according to the Roman and some other claims, changed the day, the Chris-

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tians had adopted the first day as their day of rest and worship, but with an entirely different significance to that of the Sabbath.

There can be no question then, to mind, that the first day is the day when Christians ought to worship. It has the sanction of the New Testament, both in its observance and in its liberty of the Christian to choose whatever day he wishes. It was the day early adopted by the Christian church, and has continued down through the centuries the Christian day of worship, or as I prefer to call it, THE LORD'S DAY.

I do not wish to close this paper without calling attention again to the principles involved in the question. The matter of the day is a very small one, but the matter of making it a binding obligation is contrary to the very genius of our faith. If the gospel has not freed us from the Jewish law, then it has not fulfilled that which the New Testament everywhere declares to have been its mission, and we are still "subject to the whole law." Then all our ideas of faith in Jesus Christ as the saving principle of life are in error and Christianity has done nothing more than give a more rigid meaning to the old law. Then, indeed, we are of all men most miserable since the law is made more rigid and we are still obligated to keep it.

But the fact is that the very message of the Gospel is that we are saved by grace through faith, and that not of ourselves, it is the gift of God. (Eph. 2).

It was just this principle which was involved in the long fight of Paul with the Judaizing Christians and which he upheld at the Council of Jerusalem and in his letters to the Romans, Galatians, Colossians, etc., and we as Christians today cannot any more countenance the teaching which would make the seventh day binding or in any way necessary to salvation than we could require that circumcision or the other ceremonial requirements of the Jewish law should be observed.

Let us hold fast the exhortation of Paul to the Galatians, "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage."

New Orleans.

FAITH.

In order to handle this subject intelligently one must understand first what faith is. Faith is belief, confidence, or reliance. To have faith in God is to trust Him absolutely, to rely upon every promise and simply takes Him at His word whether our limited conception can fully understand His ways and time of working or not. Man may have great faith or he may have but little. Much of success or failure in his Christian experience depends upon his faith in God or his power to grasp the arm of God. Little faith brings small results. Great faith is sure to bring great results. When Jesus healed two blind men long ago He said, "According to your faith, be it unto you." In other words, if their faith could reach out for great things, they might hope to receive them. If

their faith limited the Lord's power they could hope for only small results. The Master constantly rebuked the disciples for their lack of faith. When he was sleeping in the ship and the storm came up and in turn the disciples awakened him, saying, "Lord, save us, we perish." He arose, rebuked the winds and there was a great calm; and He spoke these words to His disciples: "Oh, ye of little faith." If their faith had been strong they too might have rebuked the winds with the same results. When Peter tried to walk on the water to go to the Master, at first his faith was strong, enabling him to do the same thing Jesus was doing, but as he allowed doubt to enter his head, his faith weakened and he sank. Jesus declared his failure to be of faith or little faith. Jesus stretched forth his hand and caught him and said to him, "O thou of little faith, wherefore didst thou doubt?"

When the woman of Canaan came to Jesus and asked help for her daughter who was vexed with a devil He thought best to try her faith. At first he did not even answer her cry, and his disciples came and besought Him saying, "Send her away, for she crieth after us." All of this was discouraging for the woman, but she was determined to press her case. She not only pressed forward against the disciples' displeasure and the Master's seeming disapproval, but humbling herself still further worshipped Him saying, "Lord help me." Again Jesus dealt harshly with her, saying, "It is not meet to take the children's meat and throw it to the dogs." Just a polite way of calling her a dog. But few would have taken such words from any one, but would have gone away discouraged. Truly no small faith or courage was given this poor heathen woman. Notice her answer: "Truth Lord, yet the dogs eat of the crumbs which fall from the Master's table." Her faith was so great nothing could stand in the way of the purpose in her heart. Of course she received her reward in the healing of her daughter.

When the woman touched the hem of Jesus' garment and was made whole, Jesus declared before all the people, "Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague." Jesus did not claim His power alone performed the mighty miracle, but her faith, her great faith. In cases of healing usually faith is required of both the one who is sick and the one or ones through whom the Lord works.

"And they came unto Him bringing one of the palsy, which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay." When Jesus saw their faith he said unto the sick of the palsy, "Son thy sins be forgiven thee."

Here we have the faith of the man whom Jesus healed and also those who brought him. As a rule, when our Lord was upon earth the people were brought to Him, and either they touched His clothes or

He took them by the hand or laid his hand upon them for their recovery, but the centurion had such faith as to render this unnecessary. His faith reached beyond all forms and customs. "Speak the word only and my servant shall be healed," he declared to Jesus. Our Lord marveled at the evidence of trust, and said, "Verily, I say unto you, I have not found so great faith, no not in Israel. And He said unto the centurion, 'Go thy way, and as thou hast believed so be it done unto you,' showing there is no limit as to what faith can do, if it is strong enough. Again, great faith brings quick results. We have an example of this in the case of our Lord's cursing the fig tree. "And when He saw a fig tree in the way, He came to it, and found nothing thereon but leaves only, and said unto it, 'Let no fruit grow on thee henceforth forever. And when the disciples saw it, they marveled, saying, 'How soon is the fig tree withered away?' Jesus answered and said unto them, 'verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed and be thou cast into the sea, it shall be done. And all things whatever ye shall ask in prayer believing ye shall receive.'"

The fig tree withered away immediately. It did not take days, weeks or years for the words of our Lord to take effect. When the disciples asked Jesus to increase their faith, He told them to have faith in God, or the faith of God, which was perfect faith, and would be sufficient to remove all obstacles from their paths. The prophets of old had perfect faith. They through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." Heb. 11.

The question is often asked, "How is one to get faith? We want it but can't grasp it." Let the Word of God answer. "So then faith cometh by hearing, and hearing by the word of God." One cannot have faith in God until he has heard of Him. We cannot expect the heathen to have faith in God, as they know nothing about Him. How shall they believe in "Him of whom they have not heard?"

First we must hear of God through His word, then we must accept it, taking God's promises to mean just what they say. Again, faith is a gift of God. God's gifts are given. They wouldn't be gifts if they could be bought, but many times they are not given to a large extent without asking. "Ask and ye shall receive," is the key that opens God's storehouse. In James 4:2 we find these words: "Ye have not because ye ask not." In James 1:5: If any lack wisdom let him ask of God, 1 Co: 14:13 "Let him

pray that he may interpret as faith is also a gift and the Lord surely wants us to have it as the disciples were commanded to have it, if we are anxious to obtain it, after asking, just take. A friend may offer me a gift, but it isn't in my possession until I reach out my hand and take it myself.

I might stand before a crowd of people with my arms filled with bread, offering it to them free: if they would not believe my word and step forward and take the bread, the fact I was willing to give it wouldn't be my fault or the fault of the bread, but would be failure on the part of the individual. God's storehouses are full of bread. The gold and silver are His, also the cattle on a thousand hills, yet a great part of His children go through this life weak and stumbling, often half starved. Father is anxious to give, but they don't take hold aright. Doubting brothers, sisters, after you have asked, fulfilling God's conditions, then take. Use what you have as God gives it to you. Resist doubts in every form. The faith as a grain of mustard seed, Jesus promised, should have its reward. It begins small but didn't stop there. It grew larger and larger, stronger and stronger. To have perfect faith in God one must know God. We are told not to forsake the assembling of ourselves together. As we come in contact with spiritual people where Christ is held up, through their testimonies we are helped and encouraged.

Through their prayers also we are strengthened and our faith increased. This should not be neglected, for we need each other's help so much the more as we see the day approaching.

If doubting Christians would spend several hours each day in prayer they would soon become strong in faith. Draw nigh to God and He will draw nigh to thee.

Again the reason so few have faith in God is because they did not know him. I have great or little faith in man in proportion as I know him. "Have faith in God."

MRS. JAMES L. STREET,
Falkner, Miss.

REV. J. J. TURNER.

After months of severe suffering, Rev. J. J. Turner, of Skene, Bolivar County, passed to his reward on January 28. Bro. Turner was a faithful servant of the Master, doing mostly pioneer work as a preacher. For twenty years he has lived in the Delta, opening a small tract of land, preaching to nearby churches, and giving much time and valuable service to establishing and maintaining the church in his own community. He was a native of Itawamba County, Miss., a Confederate Veteran, a good citizen, and leaves a large family to mourn his departure. Bro. Turner was a Baptist, firm in his convictions and loyal to every denominational cause. We will miss him in our work in the Delta.

The funeral service was conducted by pastors McKee, of Cleveland, and Morgan, of Leland. Interment was made in the Cleveland cemetery.

W. H. MORGAN.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—	MRS. A. J. AVEN	Clinton
First V-President—	MRS. K. GODBOLD	Clinton
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Corresponding Secretary—	MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—	MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—	MISS M. M. LACKEY	Jackson

Is your church and your W. M. U. making preparation to observe the Special Day of Prayer? Be sure and do this. You will remember that this is March 2, 1921.

We have a full supply of Home Mission Catechisms in the office. This Catechism will be very helpful in your Week of Prayer program. Send for as many copies as you need.

"Social Unrest and the Gospel," a new leaflet sent out by the Home Mission Board, prepared by Richard H. Edmonds, can be secured from this office, free of charge; and each woman of us will be the better informed for reading it. Mr. Edmonds delivered this address before the Florida Baptist Laymen, and it was requested for publication.

The last edition of the Church Building Loan Fund Memorials is well worth preserving. If you wish a copy write us. It is free, save the postage, which is twelve cents.

If, with your Week of Prayer literature, you did not receive the leaflets, "The Man with Two Friends" and "Learning to Love God and America," please write us. We now have them. The former is for the W. M. S. program; the latter for Sunbeams.

We have been a bit slow in sending out certificates recently. We got out of seals. However, a new lot has come in and we trust all orders will be filled at once. It is with a great deal of pleasure that we enroll the names of the many sisters who are doing mission study.

SONG FOR THE LOYALTY CAMPAIGN

Campaigns usually gain great momentum through the enthusiasm of the songs which spring spontaneously from the people's interest in the campaign. During the recent national presidential campaign regret was expressed that there were no campaign songs, the inference being that there was not sufficient enthusiasm for the people to want to sing about it. Realizing these facts, the Woman's Missionary Union asked Miss Margaret McRae Lackey, Mississippi's W. M. U. Corresponding secretary, to write the song for the Loyalty Campaign this spring. The request was made at the W. M. U. Executive Committee meeting in Nashville in January. Below are given the words of the stirring song, composed by Miss Lackey. The Union is indeed grateful to her.

Loyalty Campaign Song.

Tune: "Send the Light."

(Margaret McRae Lackey.)

There's a call comes ringing o'er the southland wide;

Loyalty! Loyalty!

And each heart joins in rapture with the swelling tide;

Loyalty! Loyalty!

Chorus: Let it ring, the joyous slogan ring.

Loyalty in crucial hour.

Let it ring, unto our Saviour King.

Loyalty, for peace and power.

Though the dark clouds hover, let this ensign wave:

Loyalty! Loyalty!

Faith will sure o'ercome in hearts sincerely brave;

Loyalty! Loyalty!

When with golden harvests we shall greet our King,

Loyally, loyally,

All the joy bells of Heav'n will with gladness ring;

Loyalty! Loyalty!

The suggestion is made that the above copy of the song be cut from the paper and be preserved for use in the society meetings. In almost every society there is some one who uses the typewriter. In this case many carbon copies could be made of the song, these copies being pasted in the back of the hymn books used at the society meetings. It would be finer still if enough copies could be made so that they could be pasted into the hymn books for prayer meetings, Sunday school and church services. If this were done, I believe the pastors and Sunday school superintendents would make constant and stirring use of the song. Certainly it is worth trying. If not typewriters are available, many copies can be made by hand. You know patience is a Christian virtue!

It will be seen that the words of the song are set to the tune of "Send the Light," one of the most popular songs of Charles H. Gabriel. This song is found in his collection of hymns, of course, and is also in "The Popular Hymnal," compiled by Mr. Robert H. Coleman, of Texas. A limp copy of "The Popular Hymnal" may be secured for forty cents from the Baptist Book Store.

If you have not already done so, send your W. M. U. secretary the name and address of your W. M. U. Director for the Loyalty Campaign. She needs this information for many reasons, one of them being that each State Union has been asked to let the Baltimore headquarters know by the first of March how many of its societies have their W. M. U. Director. "Honorable Mention" will be made at the May meeting of the states making the required record in this respect; so, please write your state W. M. U. corresponding secretary about this; and be sure to sing at every meeting of the society the "Loyalty Campaign Song."

KAATHLEEN MALLORY,

W. M. U. Cor. Sec'y.

February 16.

My dear Sister Superintendent:

You remember last year we had a Victory Campaign and thanks to you and your co-workers it was indeed a most victorious campaign in Mississippi. I am sure we are every one going to prove *Loyal* in this Campaign.

As Associational Superintendent you will be the Director of this work in your Association. Last year you saw to it that pledges were made for the Campaign. This year you will see to it that these pledges are redeemed as they fall due. I am sure you will get in touch with the women and young people all over your Association. I am sure you will plan for meetings; arrange for four minute speakers; keep the work prominently in the local papers; and pray without ceasing that the women and young people in your Association may faithfully redeem their Campaign pledges.

Now to do this you will of course have to work through some W. M. U. Director in the local church just as you did last year. It will be her duty to arouse the women and young people in her church to a *Loyal* interest in the redeeming of their pledges; in trying to get pledges from other women and young people; to see that four minute speakers are at every meeting of the women and young people during March and April; to plan for the observance of March 2nd as a day of prayer and fasting. Please write me as soon as you get this letter and let me know if I can assist you in doing

this work in your Association.

Let us get in close touch with each other during this Loyalty Campaign. I need your help far more than you can realize and I want to be helpful to you. Let us do our best to be deeply and truly prayerful and Loyal for His sake.

Earnestly yours,

M. M. LACKEY,

To those who sent in their Stewardship reports last quarter, I thank you so much. Will more leaders send the min next quarter? Those who did not report last quarter, please make your report to include both last quarter and this.

Will every associational superintendent in district one who has not sent me the name of her stewardship leader, please do so at once.

Will every W. M. S. president in Hinds county Association who has not sent me the name of her stewardship leader, please send it. If you have not appointed a leader you should do so at your next meeting.

This work has been mapped out for us by the W. M. U. of the S. B. C. and we should do our best to carry their plans. Let's appropriate the motto of our Layman brethren, "We can do it and we will."

Sincerely,

MRS. D. L. FORTENBERY.

Fondren, Miss.

February 19, 1921.

Dear Friend and Co-Worker:

Spring time laden with new life is upon us, all nature is busy beautifying this old earth; all forms of life are rejoicing and showing forth praise to Him.

We too are anxious to show forth new life in our work with the young people and I praise His name for giving me co-workers to assist in this work.

February 1st we held a Council meeting of the District workers and revised the duties of the Associational Leaders. Enclosed you will find a copy of the same. We formulated many other plans which your District Leader will give you from time to time.

I want to urge you to put forth your best efforts as associational leader during the spring and summer months. Keep in touch with each local society; let them know they can depend on you for help. Call your District Counselor for advice and help. You will find her ready to assist you at all times. I too, as State Leader, covet the joy of keeping in close touch with you.

We have a splendid plan of organization now, it will take our greatest effort to work this plan. Your Counselor will add a message to this letter.

Very sincerely yours,

FANNIE TRALYOR,

State Young People's Leader.

The Sunday School Board in Nashville Will Have A Vocational School for Sunday School and B. Y. P. U. Workers.

The curriculum will comprise Bible Studies, Evangelism, Pedagogy, Psychology, Sunday School Administration, Sunday School Buildings and their Equipment, Story-telling, Gospel Music and special courses in B. Y. P. U. and Junior B. Y. P. U. work.

The faculty will include, besides others, the following: E. C. Dargan, I. J. Van Ness, Arthur Flake, H. L. Strickland, H. Beauchamp, P. E. Burroughs, L. P. Leavell, Mr. and Mrs. F. H. Leavell, Mr. and Mrs. I. E. Reynolds, W. S. Wiley, J. M. Price, F. Burkhalter, Miss L. S. Forbes, Miss A. L. Williams, Miss Margaret Frost, and Mrs. J. E. Dillard.

The Vocational School will be held for four weeks beginning June 6, in the beautiful building of the Ward-Belmont School, Nashville Tenn.

Pictorial program giving full information will be sent on request.

P. E. BURROUGHS, Sec'y of the Faculty.

E. C. DARGAN, Dean of the Faculty.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

Twelve more days and we will meet you in Laurel.

Who's Going to Get a Banner?

There are four B. Y. P. U.'s that will get banners this year, unless some one B. Y. P. U. gets two and we do not know about that, but, anyway, there will be four banners awarded. You know of three of them, the other one will be awarded as a permanent award to the college bringing in the best report on B. Y. P. U. work in the college. It will be interesting to hear the reports of these B. Y. P. U.'s. They are doing fine work and the winning union will be worthy of the award. Be at Laurel and see the banners awarded. It will be interesting.

Points in "Other Work"

The Unions that are contesting for the banner in "Other Work" will take notice of this list of the points. We are not sending out report blanks to hold all the report of other work done by some of the unions, so you will just make out your report, numbering the points as they come in order as given below. These reports ought to be sent to the State Secretary as early as possible after the first of March which is the closing date in this contest.

1. Give number of B. Y. P. U.'s that your B. Y. P. U. has organized since March 1, 1920.
2. What percentage of your union attends the regular preaching and prayer services of the church?
3. What percentage of your union will lead in public prayer if called on?
4. Has your union studied a mission book since March 1, 1920? How many finished the book?
5. What has the union done towards beautifying the church building and grounds?
6. Enumerate the works of benevolence done by the union since March 1, 1920.

Remember, the banners given for work based on on the nine points in the Standard of Excellence is for work from January 1, 1920 to January 1, 1921. The banner for "Other Work" is for work from March 1, 1920, to March 1, 1921.

Reports

We are expecting the County B. Y. P. U.'s to be ready to make a verbal report of their work at the convention at 4:15 Thursday afternoon the 10th. Local unions will be given a chance to report their work from the floor of the convention at this same hour. Come prepared to tell of your work. We missed that part of the convention last year and we felt that we missed one of the most inspiring hours of the convention.

We have a letter from Miss Maud Lundy, who is one of our B. Y. P.

U. school teachers, that organizes a B. Y. P. U. wherever she teaches. She is teaching at Kiln this year and has just reported the organization of a small but what gives promise of being a live, successful union. The officers elected are herewith given: Miss Clyde Clark, president; Velma Bond, vice president; Nell Burke, secretary.

Biloxi, Miss.

Dear Mr. Wilds: You will be glad to hear that our Junior B. Y. P. U. has grown so large that at the suggestion of the pastor, Bro. J. L. Boyd, we have organized a Junior Union No. 2. We have decided to limit the ages from 10 to 13, and have sixteen members to begin with. We elected Vivian Collins, president, Victor Boyd Pringle, vice-president, and Grace Marshall, secretary-treasurer. Electa Haas is captain of team No. 1 and Hilda Morrison is captain of Team No. 2.

We have decided to make our union the best in the church.

We are glad the B. Y. P. U. convention of District 5 is to be held in our church in June. Just tell all the Juniors to come on down to Biloxi and we will show them a good time.

Yours truly,

GRACE MARSHALL,

Secretary.

323 Main Street.

Mosquito Point, Marshy Co.,
October 1.

Dear Bro. Secretary:

I got your letter about the B. Y. P. U. and I am ansering it to let you kno our B. Y. P. U. aint meetin no more. I was the president for sevral terms and for a while the meetins seemed to be holdin out fine. But it pined away and as near as I can figger here is the reasins.

First, we had three groups, but only one ever amounted to anything or woud get up programs. That was Miss Sally's group, the skule teacher. When she left we voted not to have no groops. Purty soon nobody hardly would take part so I filled in the time tawkin. When we had preeching we didn't have no programs but let the preecher tawk. This done alrite for a while, but purty soon nobody much woud come.

Second, somebody wanted to have a sosial, and maybe revive intrest. But the only sosial we ever had was sometime back when I had been president for about a year and we met a bro. Shinglebacks. 2 of the boys was tryin to go with Miss Sally and they fit in the yd in the middle of the sosial. So this busted up the sosial. So another was voted down.

3rd. finely we didnt order any literature for a few months and everybody quit. Consequently the B. Y. P. U. aint meeting since.

Hopin you are the same, respcety,

HIRAM Q. HICKS.

—The Asseby Breeze.

ART DEPARTMENT Blue Mountain College

Some of our friends are not keeping up with us. There are girls in Mississippi who wish to study art, but who do not know what we are offering at Blue Mountain.

Five years ago Miss Elizabeth Hudson graduated from our Art Department. One of her classmates who took the same course was immediately given charge of the Art Department in a prominent college for girls. Miss Hudson went to Cincinnati for a year's study in the great Art Institute of that city; after one year there she decided to take a second year; after the second year she decided to take a third year; during the third year Mr. John Wannamaker offered three prizes to the art students of North America; Miss Hudson took the third prize. At the close of that session she took charge of our Art Department.

Do you want first class advantages in the study of art? You will find them at Blue Mountain. The class has been growing rapidly of late and will overflow when the art students of the state have learned the facts about our advantages in that line. Already Miss Hudson needs an assistant.

I might add that our art teacher is one of our most loyal church members and Sunday School teachers.

Inquire further.

Yours for Progress

W. T. LOWREY, President

"SOUTHERN SONG LEADERS' CONFERENCE."

An unusual amount of interest has been aroused over the "Southern Song Leaders' Conference" to be held at the Baptist Bible Institute, April 18th, 19th.

Coming as it does just before the time when so many summer evangelistic meetings are held, it is expected that a large number of evangelistic song leaders will be in attendance.

The Conference is intended, however, to be of particular value also to chodristers, pastors, and others interested in sacred song, but who do not make music a vocation. Churches are urged to pay the expenses and send their chodristers to the Conference.

The program is so arranged that a student can obtain forty hours of instruction in the ten days not to mention assignments, concerts, and recitals.

The faculty thus far secured for the week will consist of: Mr. Charles H. Gabriel, of Chicago, whose name and fame are as widely known as any living writer and singer of sacred song.

Prof. I. E. Reynolds, head of the Music Department of the Southwestern Baptist Theological Seminary, Waco, Texas. There is probably no better prepared man for his work to be found in America.

Mr. E. O. Sellers, head of the Music Department of the Baptist Bible Institute, who was for twelve years a member of the faculty of the Moody School, Chicago, and who is as wide-

ly known as any of the singers and composers of the present day.

Prof. M. G. Beckwith, head of the Voice and Piano Department of the Baptist Bible Institute, educated in Boston and abroad, and who has been for years a successful college teacher of music.

Those desiring circulars and information should write to Mr. E. O. Sellers, care the Baptist Bible Institute, New Orleans.

DR. QUISENBERRY IN CAMDEN, ARKANSAS.

Last Sunday was a great day at the First Baptist Church of Camden on account of a visit from Dr. W. Y. Quisenberry, one of the Field Representatives of our Foreign Mission Board, who gave us three burning, instructive and soulful messages.

I had often read of Dr. Quisenberry's work and heard him speak at the Southern Baptist Convention, but had not had the pleasure of having him visit the church of which I was pastor until last Sunday.

He has many messages that Southern Baptists ought to hear. He has visited almost all our mission fields and the information he has to impart is first hand. He knows so much it is hard for him to decide what to say and what not to say.

He is to spend the month of April in my native state, North Carolina, and I want to assure the people that they have a great treat in store for them.

The prayers of the Camden Baptists will follow him wherever he goes.

T. H. PLEMMONS.

WHAT THE SAINTS OF AMORY BAPTIST CHURCH ARE DOING.

Last Sunday morning the pastor delivered an address on European Suffering. Among the children we took no public offering but the members of the church of their own free will handed the pastor money and checks to the amount of \$103, which has been forwarded to R. B. Gunter, Cor. Sec., to be sent to the Foreign Mission Board to be distributed in the East as our missionaries thing best. Our Sunday school has been growing by leaps and bounds, for the last three weeks we had 196 present, last Sunday with 222 on the roll. We took a Sunday school census last Sunday afternoon of the town, and we found that there were 150 Baptist and their children in town who are not in Sunday school. So committees are going out after these. Our former superintendent, Dr. C. R. Berry, moved to Tupelo, which was a distinct loss to us. We elected Bro. W. R. Smith to take the place, and he is making us a very efficient superintendent, and we expect to reach the 300 mark in a short time.

We are receiving new members into the church nearly every Sunday. We are conducting a series of Bible studies in the prayer meeting every Wednesday evening which has nearly doubled our attendance. The Bible studies are on the prophecy. We are using a text book on Prophecy, by James M. Gray, Dean of the Moody Bible Institute. This book can be had by writing Fleming H. Revell Company, Chicago. The price of the book is \$1.25. We would recommend it to all Baptist pastors of the state. A close study of the book will stop our talk about the ongoing of the kingdom, and change us to talking about the ongoing of the church and the completing of the Body of Christ. You will find that this is not a kingdom age, but a church age, and the time of the Gentiles.

Love to the Brotherhood.

W. R. FARROW, Pastor,
Amory, Miss.

GOES TO FLORENCE.

On yesterday I closed my duties as supply-pastor with the First Baptist church, Oxford, and I leave tomorrow for Florence, Ala., where I enter at once upon my pastorate with the First Baptist church of that city.

My stay of four and a half months in Oxford has been one of inexpressible pleasure, and I leave these delightful people with great reluctance. Every reasonable act of kindness and appreciation has been shown me, and I can safely say that no church in all the land surpasses this one in its love for the pastor. Certainly there is not to be found a more united, devoted membership than this.

The pastor, Bro. Roland Leavell, has returned to America from his extended visit to China, and will arrive home this week and take up his duties again. His devoted people are awaiting his return with much joy, and with a readiness to enter afresh upon the splendid work committed to their hands.

As I leave dear, old Mississippi, I wish to express to my friends in this

State, my joy of having served among them once more, and that I shall always have a large, warm place in my heart for them all. Florence is not so far away, and I shall hope to see you, Bro. Editor, and many other good friends from time to time.

Most cordially,

R. L. MOTLEY.

Oxford, Miss., Jan. 31st.

C. F. BOONE.

Brother C. F. Boone was born near Coldwater, Miss., January 8, 1855. Early in life he became a Christian and united with the Bethel Baptist church. He became clerk of this church and remained in this position for years.

Brother Boone spent the larger part of his useful and consecrated life as a teacher in the public schools. He thus gave his life to the growth and development of his people.

He moved to Baldwin, Miss., nearly seven years ago where he lived at the time of his death, on February 9, 1921. He was a faithful member of the Baptist church and an ardent Sunday school worker. He was teacher of the Men's class. He was loved by all who knew him.

B. C. LAND.

Jackson, Tennessee.

A Fifth Sunday Meeting.

Sunday, Jan. 30th, was one of the greatest days in the history of Lumberton Baptist Church.

A committee composed of Dr. G. D. Mason, Messrs. Kinard L. M. Lee and the pastor, carefully arranged a splendid program for a Sunday School Rally.

Each church in Lebanon Association was asked to send a delegation and quite a number of visitors attended.

The morning session opened with devotional services led by brother J. M. Gibbs of Purvis, who gave us quite an inspirational address on "Parental Duty".

Following this were splendid addresses on: "Sunday School Building," Relationship of Sunday school to church, who should attend Sunday School, and why? These discussions were led by Messrs. B. P. Russum and R. L. Anderson of Purvis. Rev. B. S. Hilbun of Sumrall, and Mr. J. B. Salmond, of Lumberton.

The meeting closed in the afternoon with a round table discussion and the organization of Lamar County Sunday School Convention, to meet each fifth Sunday in the year.

Our next meeting to be held at Sumrall Baptist church fifth Sunday in May.

Aside from this feat, the good women of Lumberton served a most delightful plate lunch at the noon hour.

Every one who knows our Lumberton ladies will know that the "eats" were equally as much enjoyed as any other feature of the day.

J. N. MILLER, Pastor.

PREACHERS AND FUNERALS.

For evident reasons I do not sign my name to this article but wish to give a bit of experience, in the line

of matters discussed by brother B. F. Whitton and others. On one of the coldest days in January, in 1918 having preached to a country church on Sunday I drove twelve miles over frozen ground before sunrise on Monday morning. When I got home I was called over the phone to attend the funeral of a total stranger at a church ten mile from the railroad. I had to go about forty miles on the railroad, spend the night and then ride in an open buggy the ten miles over frozen roads that made the horse's feet bleed. I paid my own expenses and nothing was ever said about remuneration. I did not complain of it and am not sorry that I went, but have never felt that it was a square deal. The family was well able to pay the expenses and compensation for the time given, but they didn't think of it. It is probably cases like this that Brother Whitton had in mind.

Preacher.

BROTHER G. T. HARRELL.

Brother G. T. Harrell was born in 1865, and died February 2nd, 1921, in the hospital at Natchez. He was laid to rest at Tillman, Miss.

Brother Harrell has been living at West Side for some years. He was a member of the Port Gibson Baptist church and one of the leading workers in our West Side Mission. He was generally highly esteemed and will be sadly missed. A wife, several children and many near relatives are left to mourn the death of their loved one. May God comfort the bereaved ones.

S. P. MORRIS, Pastor.

WANTED

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By J. W. PORTER

Here is a volume of discourses distinctly along the lines of evangelistic preaching. Repentance, Faith, Regeneration, Judgment, Sin Backsliding, Heaven and Hell, are given their old time place in these soul-stirring addresses. A valuable addition to the Evangelistic literature of our times.

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Right now is the time to get your complete supply of vegetable, farm and flower seeds. Hastings' Seeds cost no more than ordinary seeds—but, there's a lot of difference.

Our big, new 116-page catalog with 20 pages of vegetables and flowers in natural colors, we believe is the finest seed catalog ever published. It is brimful of useful information for every home, and you will enjoy having it. It is free; we only ask that you write for it today.

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16 W. Mitchell St. ATLANTA, GA.



MRS. MARY ELIZA WILLIAMS

The home going of Mother Williams took place December 5th, at 3:30 o'clock A. M. This beautiful life begun May 16th, 1839, and closed December 5th, 1920. Age 81 years, 6 months, and 25 days.

She was married to Boney U. Williams of Toombs, Miss., in 1857. They lived happily together for 63 years. To this union were born 13 children, three having preceeded her to the glory land, two girls and one son, Boney U. Williams, Jr., who died at Clinton College in 1884, studying for the ministry.

She is survived by her husband and ten children, all of whom were at her bedside when the end came. Without the least excitement, in the early morning she called the family to her bedside and calmly and serenely told them of her home going. She said, "I am going to leave you. I am going to heaven. I am safe in the arms of Jesus. I have fought a good fight; I have kept the faith; I am now ready to meet him. Meet me there." She said, "Pay our 75 million campaign dues," which was \$100 for the five years for these two old soldiers of Christ. And their works do follow them.

She was a faithful companion, an affectionate mother, and a friend to right. In the closing scene of this busy and most consecrated Christian life, her mind was in perfect tact. She didn't forget anything. She drew little children to her and bade them meet her over yonder. She was such a beautiful character, a strong personality, and such a sweet, womanly woman. Yes, a great mother in Israel has gone.

She stood four square for Christianity, morality and virtue. She loved her church. She had been a member of the Baptist church since early girlhood. At her death she was a member of the Causeville Baptist church.

She loved religious literature. At the time of her death two great Baptist papers were coming weekly, The Baptist Record and the Western Recorder. In the rearing of a large family the home was never without a Baptist paper. All of her descendants are Baptists, more than one hundred.

She seemed to walk by faith and not by sight, that faith once for all delivered to the saints. Good bye, Mother Williams, but not forever. We will see you soon, beyond the sunset and the night, over yonder where the lillies bloom. Let us sing with the poet:

"So, I go on not knowing,
I would not know if I might.
I would rather walk with Christ in the dark
Than to walk alone in the light.
I would rather walk with Him by faith
Than to walk by myself with sight."

MRS. L. FORD.

MRS. W. C. CULPEPPER.

MRS. C. S. FOUNTAIN.

EUROPA.

Sunday, Feb. 6th was a good day with the Eupora Baptist. Dr. A. V. Rowe of W'nona was with us and preached a great sermon at 11

o'clock after which brethren J. B. Hardee and S. D. Springer were ordained deacons, Rev. O. C. Cooper also assisting in the ordination.

At night the house was crowded to its capacity to witness the following program:

EUPORA.

- I. What Eupora Needs.
1. As seen by a man about town, Mayor L. W. Harpole.
2. As seen by a lawyer, Judge T. L. Lamb.
3. As seen by a teacher, Prof. J. G. Chastain, Jr.
4. As seen by a private citizen, Prof. and Mrs. J. G. Chastain.
5. As seen by a Christian worker, J. B. Hardee.
6. As seen by a minister, Rev. W. E. Fendley.

Solo by Miss Minnie Lee Harpole.
II. How may Eupora come into her own?—Open Forum.

A number of popular religious songs were sung by the congregation. Many people have been loud in their praise of the service and it is believed that good will result from it.

We are making all the efforts possible to take care of the young people of the town and to offer them entertainment that is helpful instead of turning them over to the world to handle as it proposes, so we are planning, and have already begun giving some evening entertainments at the church for them. The first of these was given last Tuesday night to about 300 people. A freewill offering was taken at the door that more than met the expenses of the evening. Others will follow.

It has been said that "it is an ill wind that blows nobody good," so it pleased us to note that one of the Epistolarians that have been writing so fluently on "Healing the Sick," for the past several weeks proposes to quit after one more attack. May others follow in his wake. There is, nor has there ever been any kind of healing except Divine Healing, the physician is God's man to look after the physical infirmities of people just as the preacher is to look after their spiritual needs, and unless God blesses the efforts of both, neither can succeed. Certainly God answers this kind of praying just as he does any other kind. There, now, I have had my say.

W. E. FENDLY.

JUST TO KEEP THE RECORD STRAIGHT

I did not intend controversy when I wrote on "Divine Healing." I assailed no man's position, nor have I, as accused, advanced any theory. I shrink from such things anyway, failing to see any good coming therefrom. I refuse to pursue further this discussion, especially with a man who denies the authenticity of any portion of the Bible. The man, though claiming to be a Christian, who casts any aspersion of doubt on the Bible or any part thereof, is infidel, no matter to me from what source he gets his information.

Brother Rushing, after laboring

hard to prove that James 5:14 was intended for Jewish Christian only, finally disposes of the whole matter by denying the authenticity of the whole book of James. Likewise after laboring equally as hard to prove that "divine healing" is not a part of the great commission, disposes of the whole business by declaring, in substance, that the commission as given by Mark is an interpolation. I regret to have to state that he has gone far enough to convince me that he not only does not believe the Bible, but he does not believe God. Bro. Rushing, you will have to excuse me from further debating with you until you refrain from consorting with "higher critics" and other enemies of the Bible. I pity you.

W. A. JORDAN

THOUGHTS OF THINGS.

By T. L. T.

Too many of us are just Sunday Christians. We swear, we take the name of God in vain, we cheat, we exact usury, and profiteer at the expense of our own brother; we let our right hand know what our left does, and yet we are good (?) members of the church—on Sunday.

Some more than tithe, some just tithe, some give a little, and some give nothing for the good of the church and pastor, and that is the reason some churches are everlastingly behind. A member of a church should systematize his giving, and give freely and willingly. It would make those who are out of the church sit up and take notice.

Are lodges, organizations of various and sundry kinds sapping the life blood of the church? It is through them and by them that funds for sweet charity are raised. Only yesterday they gave a free Sunday show on Sunday at the picture theatre for the sake of the starving children in Europe, and those who entered were expected to give a free will offering, and they did. The amount raised was something over \$100. Why couldn't the church have done it? In these days and time people rather attend lodges and picture shows than church, hadn't they?

We are all more or less religious, but not many of us are Christians. We act religion for prestige, we do Christian deeds for love.

"Religion, if in heavenly truth attired, Needs only to be seen to be admired."

A man can be deeply religious and yet a sinner of the deepest dye and feel no compunction for doing wrong. While a Christian's conscience will remind him of his error and wrong, and he will ask forgiveness in prayer. "A Christian is God Almighty's gentleman."

Why shouldn't we make advances in the future? We know our mistakes of the past, they have been pointed out to us. The present is now, consequently the chance of our life; seize the chance and we'll be ready for the future when it comes. Past, Present, Future—What we did, what we are and what we hope to be, or what did we do, what are we doing and what do we expect to do.

J. L. TURNER.

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East Miss. Dept.

UNION BIBLE INSTITUTE

The Bible Institute held at Union Feb. 15, 16, and 17 was a spiritual feast. More than eighty workers were present for all or part of the time and among them about seventeen pastors, both Newton and Neshoba counties. The teachers could hardly have been improved on. These consisted of Dr. P. I. Lipsey, editor the Baptist Record, who gave an exposition of Galatians and his work was exceedingly satisfactory to all present; Rev. W. H. Thompson, pastor at Newton, who brought a message twice each day on "The Quickening of the Spiritual Life," and his messages were spiritual and intellectual feasts; Rev. Owen Williams, pastor at Forest, discussed each day "Stewardship and Systematic giving," and he proved himself Master of this great and much neglected subject.

Each night one of the brethren above mentioned, preached an inspiration sermon. Dr. Lipsey had as his subject, "Opportunity of Our Denomination." His was a wonderful exposition of his subject and consequently the Scriptures. He was requested to publish a synopsis of it in the Record. Rev. Thompson had for his subject, "Obligation of Our Denomination." His discussion was sound and very helpful. Rev. Williams preached on "Our Denominational Program." He showed by the Bible, to the satisfaction of all Baptists present at least, that the great world program of the New Testament is a Baptist program and Baptists are responsible to God for carrying it out to a successful conclusion.

The sad feature of the meeting was the fact that many pastors, many of them in a few miles, were not there to get the benefits of these lectures. No one can calculate his loss in such failure. But some thirty or forty churches were reached thru the pastors present besides some that will be reached by some faithful laymen.

Pastor Rogers, owing to sickness in his home, could not be present so Rev. I. A. Halley was made chairman, and Rev. F. A. Sims elected secretary.

Rev. Owen Williams was requested to give through the Baptist Record his addresses on "Stewardship and Systematic Giving." Of course there have always been differences of opinion on the giving question, but Bro. Williams gave as good line of thought on the subject as any we have heard.

The church attended the services well and took care of us in their homes at night and the good ladies furnished dinner at the church each day. A resolution of thanks was heartily voted the church for its hospitality at the close. Bro. W. N. McLemore introduced a resolution, which was readily adopted by those of the local church present, expressing appreciation for the benefits the church had received from the meeting. All went away full of good things both physically and spiritual.

NOTES AND COMMENT

Rev. E. J. Hill is now located at Oakland, Miss. He seems to be well pleased with the outlook. He serves one country church in connection with Oakland.

Rev. J. A. Gardner, of Dixon, Neshoba county, is attending the Bible Institute at New Orleans. He is doing mission work in South Louisiana also.

Rev. Thos. J. Blass has been called to the pastorate of Philadelphia Baptist church. He has not yet accepted but it is thought he will accept. He is at present in the Bible Institute, New Orleans. He is a young man but has had experience as pastor, having at one time been pastor of Bailey Avenue church, Jackson, Miss.

Rev. J. L. Hughes writes that he is highly pleased with his work at Bay Springs and the other churches that he serves in connection therewith. Bro. Hughes is a hard worker in church building.

Rev. A. B. Culpepper serves this year Mt. Nelson and Ocobla in Neshoba county, Bluff Springs in Kemper county, Pine Forest in Lauderdale county, and Mt. Hebron in Newton county. Bro. Culpepper attended the institute at Union. He is a growing preacher.

Rev. Eugene Stephens has located at Poplar Springs near Meridian, and at some nearby country churches in the afternoons.

DEACON R. W. FLINN

Bro. R. W. Flinn, of Mineral Wells, Miss., fell asleep Feb. 4th. He had passed the 66th mile stone of life. He became a Christian early in life. At the age in life when men usually get their ideas of the doctrinal teachings of the Bible firmly fixed Bro. Flinn was under the ministry and teaching of Dr. J. R. Graves. This accounts largely for firmness in the faith and his contention for the same. He wanted a thus saith the Lord for his individual and church conduct for which many of us honor his memory.

Mr. Flinn served the State Line (Olive Branch) Church as a deacon well and "thereby purchased to himself a goodly degree and great boldness in the faith which is in Christ Jesus." (1. Tim. 3:13)

He was married to Mattie E. Bailey Nov. 28, 1877, to which union came a number of honorable and useful Christian men and women. Some years after her death he married Miss Leta Durham of Blue Mountain, on July 25th, 1900, who still lives and mourns his loss, but is so Christlike in her Christian character that she says, "Not my will but thine be done."

From the second marriage have come a son and daughter who are just budding into young manhood and womanhood, and give promise of honoring the memory of their sainted father and of being a comfort, joy and stay to their dear mother.—A Brother in Christ.

BIBLE INSTITUTE AT ECRU

The Northeast Mississippi Bible Institute has been in session this week in Ecrú, Tuesday, Wednesday and Thursday. The Ecrú church

gave us a royal welcome and fine entertainment and good audiences. There were thirty-one preachers in attendance, and a few laymen and ladies. The fellowship was fine. The Bible study this session was the book of Hebrews. Many of the 31 preachers were on the program, and some took places of a few who were absent. The expositions were fine, and made us see the importance of study in order to properly set forth the Work of God. Christ our Lord was exalted by the speakers, because the writer of Hebrews exalted him. I would love to give an outline of each of the brothers' talk but it would be too long. Dr. E. L. Wesson, of Holly Springs, and pastor of Ecrú church, was elected chairman of the Institute, and he kept it going fine, and in fine spirit. We did not all seem to see everything just alike, but that may be accounted for in that one would put into another's words ideas not intended by the speaker. Also, the Book is big, and likely more in it than any one of us saw, or all combined saw. So it goes, and we are all lovers of the Word and preach Jesus as the sinner's only hope. Then it was evident that we are Baptists. There is an optimistic, winning spirit for our spring campaign in 75 million work.

The new preachers in our territory made a fine impression and we fell in love with them. The Institute meets at Ecrú again next year.

R. A. KIMBROUGH,
Secretary of Meeting.

MISSISSIPPI HILLS.

By T. T. Martin, Jr.

Oh, the hills of Mississippi,
They are beckoning to me,
As the sunset glow grows fainter,
And the rosy sky seems a sea
Dotted with small cloud-ships sailing;
(Sailing slowly—half becalmed)
While in peace of night descending,
Each world-weary soul is balm'd.
And those hills of Mississippi
Pass in glorified review—
Softened by a touch of twilight,
Misted by returning dew.

Foothills of the Appalachians
Worn by centuries of rain,
'Till the splendor of the mountains
Joins the wonder of the plain,
Red and brown of early autumn,
Blue of sky and green of pine,
In the after-glow of sunset,
Each in harmony combine;
Washed with lighter blue as distance
Lends perspective to design;
And the whole—a radiant picture—
Perfect work of art divine

Such the hills of Mississippi—
Time-worn mountains taking rest
In the twilight of the ages,
on their earthen mother's breast.
Years flow on and still they slumber,
Waiting for the end of Time;
Dr eaming of forgotten ages,
When their grandeur was sublime
Still they lie in quiet splendor,
Blessed by Nature's accolade—
Peaceful hills of Mississippi,
May their beauty never fade!

—Blue Mountain, Miss.

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JACKSON, MISS.

FROM ARKANSAS.

By L. R. Burress.

Dear Record:

I am tardy. Have been a reader of your numbers from before the beginning of new series. You followed me in my rounds from my Oak Lawn home in Miss., through Tex., thence to Ark., bringing glad tidings from brethren of my first love, and also from their children who have kept the ranks recruited, and now am tardy in renewing my subscription. I ask pardon and send remittance. Recently I was refreshed, wintering in Miss., from Tupelo to Corinth. The lines have fallen to succeeding generations. At Tupelo Pastor Dickinson is a well beloved under shepherd caring for lambs and sheep, and looking for other sheep not of his fold.

This is the home of Eld. J. S. Berry whose life has been a benediction to many and as a light is still brightening the way leading to the haven where all will be safe. His family of sons and a daughter, Malinda, marching in front ranks reflect the benedictive life of father and mother. What greater to parents joy, than children walking in truth. A new pastor at Baldwin. He is well received and he reciprocates the gladness it is good for pastor and people to walk together holding forth the word of life. This church requested my ordination and was the first to call me to the pastorate. A third generation has filled the depleted ranks, and as Christian soldiers march as to war.

While in Baldwin I looked upon the public school of more than 300 are being trained by Prof. Chambers and an excellent corps of teachers. My joy was great as I spoke to the children, and children's children of those who bid me god-speed as I entered in the way.

In Brooks'ville Bro. E. S. Summers has the praise of his brethren and of many others. I preached to a good house, but not as well filled as if all the membership had been in. What was said after services assures a hearty welcome to "come again".

In Corinth resides my sister who has passed the four-score period. Her name can be classed with those written in Rom. 16.

I did not see pastor Knight, but was told that illumination radiated from his pulpit as if there was no night there.

I must go to Greenville High School near Mt. Olive church, the mother of churches of like faith and order, and the sender out of preachers. Time and space would fail to mention all.

I presented an equestrian picture of Washington with a general order issued July 1776, urging the soldiers to desist from cursing and swearing. I did not speak long after the first and second half hours had passed. If the school had not waited patiently would be cause of complaint. I was invited back.

In a battle of the Civil War the Confederate ranks were so decimated that only a broken skeleton remained. Orders were given to this remnant to die rather than retreat. True to the orders, for a good soldier can afford to die, but cannot disobey orders. When only three men were

left standing on the field, the "yell" of coming soldiers was heard, which gladdened the fragmentary line, for it told of reinforcements. So our young people now reinforce and thrill the hearts of those passing away.

I am at home again living in the house built by my son Tom and given to his mother and me so long as either of us lives. We are glad of the gift and prize the giver in our thankfulness to the giver of all good.

Dr. Austin Crouch, D. D., is my pastor. I cannot better tell of him than to say he preaches a great gospel in a great way, feeding lambs and sheep, and denouncing sin, persuading sinners to accept Christ as the only Savior of men. We have no "revival meetings," yet baptisms are almost as regular as the usual appointments.

THE BIBLE AND THE MODERN DANCE.

America is dance crazed. Never before in her history were people so wild over the dance. Halls, pavilions, parks, roof-gardens, streets, public schools, high schools, colleges, parlors are aglow with people who are gripped with the dance craze. This growing epidemic has swept into church life and has engulfed many precious souls. Christians are being deceived, the devil leads them to believe there is no harm in the dance. Dancing is either right or wrong. If it is right then let's throw open our church doors and invite it in, if not then let's denounce it and withdraw fellowship from it. We know that dancing is a favorite amusement among the vile and we know too that the Bible is against dancing in all forms. So then, Christians should fight it the same as any other sin. The history of the modern dance is enough to convince the dance that it is to be avoided as an enemy to morality and Christian civilization. The popular German waltz was first danced in a bawdy house.

According to Charles J. Call, in his Book on dancing made easy, Captain Vernon Castle was the originator of the now infamous "fox trot," which he brought out of a certain exclusive colored club dance in which he participated. The one step, was originated and used in the slums of Paris, in the slum dance halls of New York; on the Barbary coasts and in the red light districts of San Francisco.

Vulgar Jazzy has been known among the natives of the South Seas for centuries, therefore the Jaz that has hit the civilized world is simply an importation from barbarian tribes.

No doubt the shimmy owes its true origin to the violent national dance of the Kanahdale in which every muscle apparently quivers at every movement.

A dancing master said something will have to be done to prevent the spread of such dancing as they tend to affect morality.

The Bible is against the modern dance in all its forms whether in the ball room or parlor. When the Bible says there is a time to dance, Eccl. 3-4, it doesn't mean time to fox trot, two step, waltz, tango, shimmy. It means there is a time to express religious joy. The teaching of God's

word is plain on this subject; no one need go wrong.

Religious joy is as far from the modern dance as heaven is from hell.

"I have found from actual experience," says Frederic Russell, "that a hymn is a hymn and a fox trot is a fox trot."

If you want to write a hymn you must get in a meditative mood.

The more hymns I played the harder it was to get into the dance mood.

The nearer one gets to God the farther he gets from the dance, and the further he gets from God the nearer he gets to the dance. When Miriam, the sister of Moses saw how marvelously God had delivered her people from Pharaoh and his army in destroying them in the Red Sea, she was so filled with joy and gratitude she went forth with other maidens dancing and praising God.

When David's eyes fell on the ark of God returning from captivity, he became happy and leaped for joy, dancing before the Lord. There are other records of dancing in the Bible which demand our unprejudiced attention. When Moses came down from Mount Sinai with the Law of God in his hands, he found his people naked dancing before and around a golden calf in mad circles, singing wild suggestive songs. We see this today in some plays at parties in the country where they do not call it dancing, but this is only whipping the devil around the stump, and the

Bible says abstain from the very appearance of evil. Moses' anger waxed hot when he saw this and he dropped the tables of stone on which were written the commands and they were broken.

SENATH, MO.

On the Fifth Sunday in Jan. pastor Latimer, and his people of the Baptist Church of this place started one of the greatest revivals this town has ever known. They had with them to do the preaching Dr. L. D. Summers Financial Secretary of Jonesboro College of Jonesboro, Ark. Dr. Summers preached the gospel in the old time way, and in the old time power. Each night more people came than could get in the house.

The meeting resulted in one of the best the town of Senath has had in years. Seventy were converted 46 of these came to the Baptist church seven to the M. E. Church and others that have not gone to any church yet. Nine came to the Baptist church by letter, and statement making \$5 in all.

On last Sunday night pastor Latimer baptized 40 into the Baptist church. Some of these are men and women who are the heads of families which means much to the Kingdom of God.

T. J. LATIMER.

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Bro. J. P. BROUGHTON.

On August the 20th, 1877, Bro. J. P. Broughton was ushered into the light of this world, and in 1901 he was brought into a saving knowledge of Jesus and was ushered into the Kingdom of God and took his place among twice born men. After accepting Jesus he joined the Baptist church and soon after coming in, was elected to a deaconship where he served in that capacity the remainder of his life. In 1900 he was joined in wedlock to Miss Florence Edwards.

On January the 23rd, 1921, between the hours of eleven and twelve the Silver Cord was loosed and the Golden Bowl was broken and Bro. Broughton took his flight from the shores of time to be with God. From the time he joined the church his life was one of activity, expansion and aggressiveness. His life cannot be duplicated, his place cannot be filled either in the church or community. He was loyal to the church and State to the last limit of his ability. We, as a church and community have sustained a distinct and severe loss in his home-going. He was chairman of our Deacon Board when he left us.

In his home life he was tender, kind and sweet and considerate. A place in his home has been made vacant that cannot be filled. He has left a tender, devoted and consecrated wife who will be with us for a little while till the summons come for her to be reunited with Bro. Broughton in a brighter Clime than this where no sickness, sorrow, pain nor death can ever enter. Those who knew him best say that in his public life, he was gentle, meek and affable. Not easily provoked, but exercised a Christian patience. God bless his memory; We invoke the blessings of God on Sister Broughton and pray that the Holy Spirit will minister comfort and strength in this her deepest sorrow. Earth has no sorrow that heaven cannot heal; God has promised to be with his people in times like this. "All things work together for good to those who love the Lord."

His Pastor,
B. F. BROOKS.

LAMBERT AND TUTWILER.

Last Sunday marked the beginning of our second month on our new field. Our work is encouraging and we are happy. The people have been indeed cordial in receiving us. They have shown us every courtesy possible and their hospitality to us indeed is warm and liberal. In fact we have never gone to any field where we have been received with a more cordially hospitality than shown us here. The members of the Tutwiler church have given us such a pounding until the pantry is growing and full to the overflow. They had plan to do this had we located at Lambert, which we at first planned to do. The work so far has been most gratifying to me. Have received 20 into both churches, 15 into the Tutwiler church and 5 into the church at Lambert. Two of the 20 came asking for Baptism.

The church here voted last Sunday to begin the revival on the first Sunday in May, the pastor to do the preaching with help of a singer. The revival spirit is already in the

hearts of the people, who have pledged their prayerful support and cooperation to the pastor. And may I ask you who read these lines to be much in prayer for us here at that time.

We feel that we must meet every cent of our pledge to the 75 Million Campaign, though we have been and are financially depressed here.

Dear Bro. Pastors, have you read Dr. Campbell and his Campaign Pledge? He gives eight logical reasons why he is going to pay his. Let every one of us pastors read them prayerfully and then send them to our churches.

Yours for victory for the Master,
R. A. EDDLEMAN.

Sister Fannie Walker Holder.

On the night of February the fourth God called Sister Fannie Walker Holder, wife of Brother Wm. Holder, home.

Sister Holder accepted Christ as Savior at the age of fifteen and walked close to Him through the remainder of her sixty years on earth. Her life was a blessing to all whom she touched and her influence for good can not be measured in words. She was such blessing in her community, church, and home that all have sustained a great loss in her going, but since our loss is her great gain we would not call her back.

Sister Holder was laid to rest in the Unity cemetery. The services were conducted by a former pastor, Brother S. P. Morris, and the present pastor, the writer.

"She was a woman—one in whom The springtime of her childish years

Had never lost its fresh perfume,
Though knowing well that life had room
For many blights, and many tears.

But in herself she dwelled not,
Although no home were half so fair;
No simple duty was forgot,
Life had no dim lonely spot
That did not in her sunshine share.

She hath done little kindnesses
Which most leave undone, or despise;
For naught that sets one heart at ease,

Or giveth happiness or peace
Was low-esteemed in her eyes.
She had no scorn of common things,
And though she seemed of other birth
Round us her heart entwines and clings,
And patiently she folded her wings
To tread the humble path of earth.

Blessing she was! God made her so,
And deeds of week-day holiness
Fell from her noiseless as the snow,
Nor had she ever chanced to know
That aught were easier than to bless."

Her pastor,
O. U. SULLIVAN.

An Open Letter to Dr. Jeffries.

I attended the Trustees Meeting of the Baptist Memorial Hospital last year and was captivated. It is worth a trip to Memphis to see the institution. It is the coming John

Hopkins of the South and to think that Mississippi got a third interest in it so cheap.

From Tupelo north, on the Mobile and Ohio, including all the Delta, Memphis is to them what New Orleans is to South Mississippi. The state runs right up to Memphis; it is north Mississippi's market for buying their merchandise and selling their cotton. The Delta Baptists subscribed heavy to the Seventy-five Million Campaign because the Hospital was included in its budget. W. T. Lowery is President of the Board and Bro. J. W. Lee one of the Trustees whom we know and love. Mr. Jennings, one of the largest financial backers is a Mississippian. Dr. Bethea the present Superintendent is a fine character and a Mississippian.

I enjoyed reading the report of this year's meeting. Some of our brethren in south-east Mississippi claim a patient would die before he could be gotten there, but it only takes about eleven hours from Meridian to reach Memphis with only one change and lay over.

I admit I did not think so much of the Memorial Hospital until I visited it and learned something about it.

W. H. PATTON.
Shubuta, Miss., Feb. 6, '21.

"THE BIG BABY."

Baptist Bible Institute.

It is the biggest baby I ever saw, considering its age.

WHY?

1st Because it was not born, but was spoken into existence, by men inspired of God

2nd It's father is not an earthly man, but is God

3rd. It never crawled, but has stood from its first existence, like a mighty giant, facing the foe.

4th. It is not afraid but stands with the courage and zeal of the Apostle Paul, when he preached in the city of Philippi.

5th. It did not come forth to be a trained soldier some future day, but it came as a great soldier fighting and training others to fight.

6th. Its weapon is not a man-made gun, but is just a sword, and that sword is the Bible.

7th. It does not fight because it is mad, but because it loves.

8th. The General from whom it receives orders is not a man taught and trained by men, but is Jesus Christ, the Son of God.

9th. It has never jabbered, but speaks in different tongues.

10th. Its first message was not concerning toys, but the greatest message the world has ever heard, Jesus, the Saviour of all men.

11th. It speaks not in the fear of man but in obedience to our great Heavenly Father.

12th. Its hopes are not based upon man or creed, but on the word of God.

13th. It was first spoken of by Southern Baptists and its great work will be fully revealed in the courts of heaven.

14th. It does not speak only to the people of New Orleans, but to people of all the world.

15th. Its arms encircle the South-


ern States now; when it is grown they will encircle the globe.

I thank God for this baby.

S. V. GULLET,
Blue Mountain.

Constipated?

If so, you can obtain
sure relief by taking



RAMON'S LIVER PILLS

No Skin Embarrassment

and no worry about your complexion if you use TETTERINE for all Pimples, Rash, Eczema and other skin injuries and diseases. Softens the skin, clears the complexion. 60c at all drug gists or from Shuptrine Co., Savannah, Ga.

ACHES

women's aches, Sick and Nervous
Headaches, Back aches—relieved
quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

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Prepaid Parcel Post, 100-30c; 300-75c;
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Full county and delivery guaranteed.
Express, f.o.b. here, 1,000-\$1.60; 5,000-\$1.50; 10,000 up at \$1.25.
D. F. JAMISON, Summerville, S. C.

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Jackson, Miss.

BAPTIST BIBLE INSTITUTE.

Frank E. Burkhalter.

If any Southern Baptist doubted the wisdom of the establishment of the Baptist Bible Institute at New Orleans by the Southern Baptist Convention in 1917, that doubt would be removed by a consideration of what the new institution has accomplished during the first three years of its existence.

With the strategic importance of New Orleans, with its 400,000 population, its commercial prestige, its close proximity and practical gateway to Latin America, and its position as the greatest Roman Catholic stronghold in the South, all our readers are familiar, but few of them have been prepared for the statement that the Baptist membership in New Orleans has been doubled during the three years the Bible Institute has been in operation. Not all of this gain is due to the Bible Institute, perhaps, but it has proven not only an evangelistic force in that great city but a rallying point for the Baptist forces. As a result of the impetus it has given the Baptist cause there local Baptists have taken on new life and have become a progressive rather than a seclusive people. The coming of the Bible Institute, followed by the 75 Million Campaign, has given the people of the city generally an entirely new conception of Southern Baptists and the commercial and civic bodies joined in a request that the Baptists build there a great hospital, which task has been committed by the Convention to the Home Mission Board.

The coming of the Institute and the prospect of the hospital has served to arouse the Roman Catholics, also who have just rounded out a campaign in the city for \$1,000,000 with which to erect a seminary for the New Orleans diocese in that city.

The Bible Institute is the fulfillment of a long-cherished dream of far-seeing men who have recognized the cosmopolitan character and strategic importance of New Orleans. As early as 1817 Cornelius Paulding, a New England merchant engaged in business in the Crescent City, and an aggressive Baptist, suggested to Rev. J. A. Randallson, a missionary of the Triennial Convention located here, that there should be established in that city a school for training preachers, missionaries and teachers. A hundred years later, this city, with its 60,-

000 French, 25,000 Italians and 40,000 Spanish speaking people, witnesses the realization of that dream.

In the character of the Bible Institute its purpose is set forth as follows: "This institution shall center around the study of the Bible as the Word of God, and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment; to require courses of religious activity, as well as courses of intellectual development; to secure training for service by training through service; to equip all types of religious leaders for efficient service, whether as pastors, missionaries, evangelists, church and Sunday school workers, gospel singers, women and young people's leaders, financial secretaries, deacons and pastor's helpers; to endeavor to train its students intelligently to present the doctrines of grace; to seek to instruct them that they may become efficient workers and directors in modern church activities in city and country, and missionaries at home and abroad; to strive to inspire them with a passion for souls and a willingness to yield themselves in sacrificial service to Jesus Christ as Lord in the evangelization and upbuilding of the world to-day."

All these purposes are being accomplished. In addition to the regular instruction given at the Institute, which partake of the nature of both a seminary and a Bible institute in a measure, during six of the eight months of the regular term special courses are put on for the benefit of special workers who can not come for a year as a regular student. These special courses include one for pastors, and others for laymen, women workers, B. Y. U. and Sunday school workers, song leaders, etc. The Institute faculty gives a special institute at one of the negro churches of the city for the benefit of the negro Baptist pastors of New Orleans. One of the interesting courses offered is that in practical business work for young women. The business course is given a church application and is intended to fit young women for pastors assistants, financial secretaries, etc., and every student taking this course is required to take other work in the Institute, also, this provision being made to prevent the department degenerating into a regular business college.

While practical Christian work is done at all our Southwide institutions and at many of our colleges as well, the Bible Institute was the first to make a certain amount of this character of work compulsory and to grade the pupils upon their practical work. The Institute is a pioneer, also, in providing quarters for the married students.

Baptists were fortunate in being able to secure as a location for the Institute the site of the Sophie Newcomb College with the improvements of that institution. While the actual purchase price of the property at the time was only \$250,000, with the improvements that have been made and a normal increase in the value of the property, it is said the physical valuation of

the plant to-day is easily \$750,000.

Fifteen states and five foreign countries are represented in the student body of 166 members today. Many of the students are persons of foreign birth preparing themselves for missionaries among their own peoples. The enrollment by states follows: Alabama 16, Arkansas 2, Florida 6, Georgia 11, Illinois 2, Kentucky 2, Louisiana 39, Mississippi 30, Missouri 4, North Carolina 6, Ohio 1, South Carolina 13, Tennessee 12, Texas 9, and Virginia 2. Of the foreign continents one is from France, one from England, six from Italy, one from India, and one from China.

President DeMent has surrounded himself with a strong, scholarly, consecrated faculty whose members are giving enthusiastic co-operation in accomplishing the purposes for which the Institute was founded. It is the writer's conviction that the Institute will prove an ever increasing asset in the promotion of kingdom causes at home and out to the ends of the earth.

THE WAY OF THE SHINING FACE.

By Northcote Deck, A. B., Ch. M.

It was at a feast in a charming palm-shaded village in Makira in the Solomons that I heard a very simple and frank testimony to the transforming power of the Gospel. Around the great carved bowls of pounded coconuts and yams was a circle of savages, fresh from the mountains, dressed up for a dance. Plumes of feathers waved in their jet black hair. Armlets, anklets, and earings of snow white shell clinked and rattled as they moved. Among them mingled the native Christians, devoid of ornament, save the ornament of a quiet spirit, supremely conscious that they were on the winning side, and that here were men who needed to find the same Master.

Their feelings may be imagined when the big bush heathen chief, for whom they had been praying for several years, suddenly stepped into the circle and, calling for silence, gave this testimony in a loud voice:

"I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see that you all stop very good. I see the faces of all of you shining as if your hearts were happy, as if you were very glad."

My people are not like that. They all look as if they were sick. They look heavy, and their eyes are dull. They look as if they never swim (wash). They do swim, but they look as if they never swim. They look no good. Before, you all live like us and pray to our *adaros* (devils.) But I see you find a better way. Your way is the way of the shining face! I want very much to come and learn of your new Master. You all pray strong for me."

Surely the simplest, truest, most effective sermon is being daily preached in that little obscure village in the Solomons, where no one is allowed to live unless they are seeking a better country, that is a Heavenly. And in very many cases it is true that you can tell the Christians in the Solomons by the light in their eyes. God give us many more such living epistles to be known and read of all men!

Aola, Solomon Islands.

—S. S. Times.

THE CRACK O' DOOM
FOR NASTY CALOMEL

Folks Abandoning Old Drug for
"Dodson's Liver Tone,"
Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not sate or make you sick.

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Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

HOW DOCTORS
TREAT COLDS
AND THE FLU

First Step in Treatment Is a Brisk
Purgative With Calotabs, the
Purified and Refined Calomel
Tablets that are Nausea-
less, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

YOUNG LADIES WANTED—New class pupils now being enrolled; two-year course. Young ladies wishing to become trained nurses write for application blank and circular of information. Vicksburg Sanitarium, Crawford and Monroe Sts., Vicksburg, Miss.

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FROM THE BAPTIST YEAR BOOK

The Watchman Examiner has gleaned the following facts:

In North America we have 55,216 Baptist churches and a total membership of 7,646,746. In the Northern Convention there are 9,101 churches, with a membership of 1,285,416 and church property valued at \$108,498,100. The gifts for all purposes amounted in the aggregate last year to \$19,219,921. In the Southern Convention there are 24,897 churches with a membership of 3,113,355, and church property valued at \$71,373,900. The gifts last year for all purposes amounted to \$29,566,968. The negro Baptists have 20,184 churches, and a membership of 3,168,733. Their church property is valued at \$38,144,500, and they gave last year for all purposes \$2,391,656. The Canadian Baptists have 1,300 churches, with a membership of 142,295. Their church property is valued at \$4,014,500. Last year they raised for all purposes \$1,654,180.

Outside North America, Baptists are not strong numerically. In South America we have 832 churches and 22,676 members. In Europe our churches number 5,216 with a membership of 618,538. In Asia there are 2,405 churches and 244,731 members. In Africa we have 532 churches with a membership of 24,535 members. In Australia there are 376 churches with a membership of 31,138. The grand total shows that the Baptists of the world have 65,347 churches and a membership of 8,643,814. This is indeed a mighty army. Perhaps we might more correctly say, this is a mighty host out of which a mighty army may be made!

The Baptists of North America own and control 277 institutions of learning. In these institutions there are 4,533 teachers and 77,967 students. In these institutions there are three thousand, six hundred and twenty-three students who have announced their purpose to enter the Christian ministry. The total value of the property of these institutions is \$62,741,011, and their total productive endowment is \$68,883,734. We have more than fifty charitable institutions caring for the sick and aged, and still others are in the process of building.

AN APPEAL TO OUR YOUNG MEN.

Being a young man myself and knowing something of the conditions that confront us, along with the problems of life I feel justified in writing this article. The title of this article is thus chosen because of the fact that young men as a rule do not have a strong aptency for reading unless the article pertains to them personally.

Any person who observes closely the conduct of men can but see that there are great possibilities in young manhood if only utilized, and in like manner there is a great waste of these God-given powers with our young men of today. Like Samson we have been equipped with physical strength and prowess in order to run with patience the race that is set before us, but alas, we have to a great extent, squandered our strength with which we should have conquered. We may well agree with the words

of William Wordsworth:

"The world is too much with us,
late and soon

Getting and spending, we lay waste
our powers,

Little we see in nature that is ours

We have given our hearts away; a
sordid boon."

Indeed it is a miserable gift to the world for a life debauched in worldiness to finally donate to posterity the residuum of an ill-ordered life. The apostle Paul, advises Timothy to exhort the younger men to be sober, and certainly the grace of thinking soberly is needed in order to solve the problems of life. Paul also speaks to each of us when he says in Romans 12:1, "I exhort you therefore, brethren, thru the mercies of God, to present your bodies a living sacrifice, holy, well pleaseing to God, which is your rational service." This presentation of our bodies will not be so difficult when we set our minds on things that are above and not on things that are on the earth; but then you say that is the difficult thing to do. Listen to the words of Paul when he says, "I can do all things in Him who strengthens me," Phil. 4:13. Surely we can do by the grace of God the things which are his will for us to do. In Eph. 6:10, we find another remarkable passage, "Finally, be strong in the Lord and in the might of his strength." Here we see that the quality of endurance and the ability to bear is found in the Lord and in the might of his strength and not ours, but it is ours to appropriate.

Even a strong man must be equipped before entering the fray, so another exhortation follows, "Therefore take on the whole armor of God, that ye may be able to withstand in the evil days and having wrought all, to stand."

When we pause to think of the generations to follow and their depending upon us this fact alone should cause us to depend upon God. "They that wait before the Lord shall renew their strength."

The words of Howard Arnold Walter are very striking:

"I would be true, for there are those
who trust me;

I would be pure, for there are those
who care;

I would be strong for there is much
to suffer;

I would be brave, for there is much
to dare;

I would be friend to all, the foe, the
friendless;

I would be giving and forget the gift;
I would be humble for I know my
weakness;

I would look up, and laugh, and love,
and lift."

Through God's abundant grace we may utilize the powers and talents which he has given us and the flaming torch is constantly being thrown to us to hold high. It is our duty and privilege to make it a flaming evangel to the world of sin and darkness.

EDWIN LANDRUM.

THE REVIVAL.

The annual revival which began Sunday night, January 23, and closed Wednesday night, February 2, was a great blessing to the Normal College.

Our own Rev. J. N. McMillin did the preaching. Although he labored

under a great strain on account of illness in his own family, it seemed that he was literally pouring out his life for the cause of Christ. His sermons were clear, emphatic and right to the point. The Normal College is indeed fortunate to have such a man; such a teacher, such a preacher as Mr. McMillin.

The singing was good throughout. Under the direction of Mr. Measelles, the choir and congregation kept the song service in full swing. The special songs by the choir were appreciated very much.

The greatest percent of the student body and all the faculty are professed Christians. The Christian influence and moral influence is at a very high tone. We attribute the cause to just such preaching of the Gospel as we have heard during the past meeting. There were three boys and three girls who gave their names to be added to the church of their choice. Others manifestations of spiritual blessings were demonstrated.

"Bless the Lord O my soul; and all that is within me, bless His holy name."—Normal College News.

WORKERS COUNCILS.

Rev. A. L. O'Bryant held two workers Councils in his District (No. 5). One at Hattiesburg 8th and Quitman 9th Feb. The one at Quitman was nearly rained out. Dr. R. B. Gunter, State Mission Cor. Secy., occupied the forenoon in giving the status of the Mission Boards, Ministerial Education Board, Hospitals, Orphanage etc., instructing the workers how to proceed for the next two months to the meeting of the Southern Baptist Convention. Having lost so much time away from the office

he felt called upon to return to look after accumulated correspondence. Dr. A. R. Willett of Shubuta was chosen chairman for the balance of the session in attendance Rev. A. L. O'Bryant, District Enlistment man, Hattiesburg, Rev. L. E. Lightsey, State Colporteur, Pastors E. H. Garrett, Waynesboro, John R. Doherty, and J. O. Crawford, Wayne County, H. V. Solle, Liberty Association, Laymen John M. Carmichael, DeSoto, J. M. Carter, J. R. Brock, George Meadows and several ladies of Quitman, several laymen from neighboring churches, names forgotten. Mesdames Willett and A. A. Weems from the Missionary Society of Shubuta. Dinner was served in the church building. Several talks were made and Bro. A. L. O'Bryant made good address, mapping out line of work. Dr. Gavin of Columbus will take charge of Quitman church and Union church March 1st.

The churches in Clarke County were allotted to several pastors to work up collection from those not in the Seventy Five Million Campaign and aid in collecting up to May 1st. There will be a three days Bible community institute held in each county or group of counties where subjects on systematic giving, spiritual life, tithing and some books of the Bible will be taken up. Bro. Garrett is to be the Keyman for Wayne and the writer for Clarke, they hope by having some live layman as church organizer in each church for Clarke and Wayne to reach their quota although this section has been hard hit by the weevil, drop in cotton, short collections, lumber mills shutting down, etc.

W. H. PATTON.

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And Other Addresses

By HENRY S. DRUMMOND.

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"The Changed Life:

The Greatest Need of the World"

and "Dealing With Doubts"

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JACKSON, MISSISSIPPI

State Sunday School and B. Y. P. U. Convention
At Laurel, Mississippi, March 8-10

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., MARCH 3, 1921.

NEW SERIES VOLUME XXIII, NUMBER 6



AUBERT J. WILDS
B. Y. P. U. Secretary

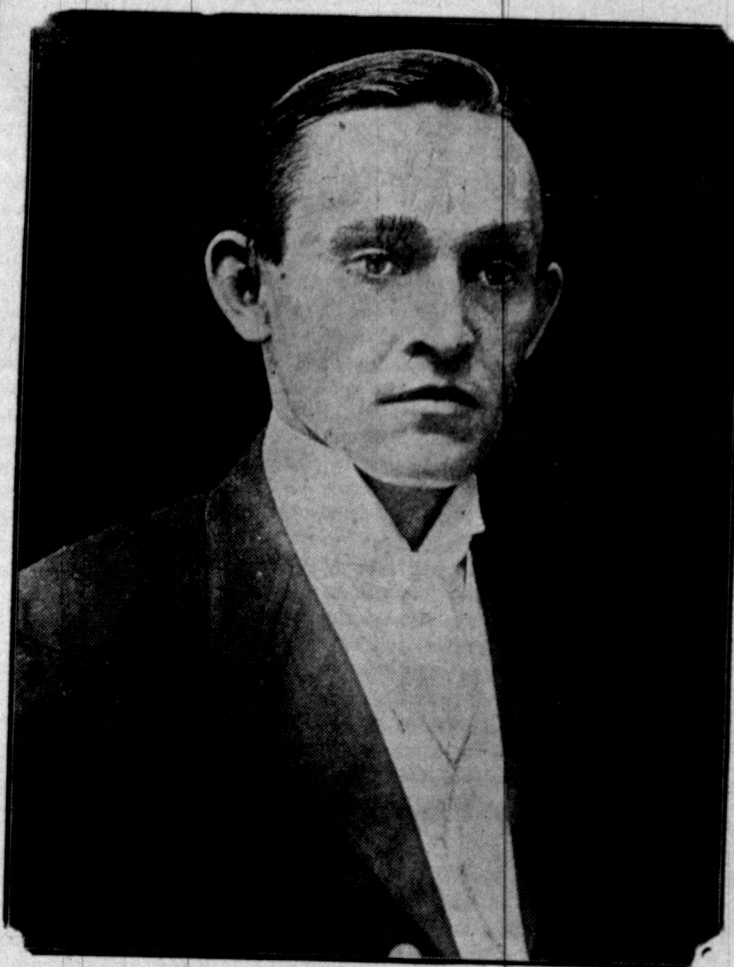
REDUCTION IN FARE TO LAUREL

The railroads have granted reduced rates of one and one half fare to the Sunday School and B. Y. P. U. Convention at Laurel, March 8, 9, 10. When you buy your ticket to Laurel have the agent give you a certificate on the regular form. When you buy your return ticket at Laurel you will get it at one half regular rate. Do not forget your certificate. As soon as you see this notice tell your railroad agent to get a supply of certificates if he has none.

J. L. JOHNSON, Pres.



J. E. BYRD
Sunday School Secretary



DR. L. G. GATES
Host of the Convention



DR. L. R. SCARBOROUGH
President Fort Worth Seminary
On Program at Laurel

REDUCTION IN FARE TO CHATTANOOGA

The railroads have granted a rate of fare and one half for the meeting of the Southern Baptist Convention to be held at Chattanooga May 12 to 19.



DR. E. Y. MULLINS
Of Louisville, Ky.
One of the Speakers at Convention

Dr. Gambrell says in his campaign pledge: "I am going to pay all of it, and more, if I can because:" 1. I made it. 2. It is a covenant between me and my God. 3. It represents my agreement with my brethren in a great cause. 4. The Great Kingdom program, in which are all the interests I love, is involved in its payment. 5. It is right, it is honest. 6. I want to keep up my religious life so I can pray and keep fellowship with God. 7. I want to maintain my self-respect so I can keep on good terms with myself. 8. I will thus help the forces in winning souls, training workers, healing the sick, caring for orphans, and bringing in the Kingdom of Christ in all the world. Will you do the same?

Rev. J. B. Gillmore is available for pastoral work. He is at the Baptist Bible Institute in New Orleans, and gives for references Rev. G. W. Riley of Jackson and Rev. A. L. O'Bryant of Hattiesburg.

Brother W. B. Haynie of Clinton wishes to thank all the friends who have shown him kindness and expressed sympathy in the long illness of his wife. The doctors, the Baptist Hospital, neighbors in Clinton and the churches to which he preaches have been specially thoughtful. Mrs. Haynie has undergone three operations but seems on the way to recovery.

Brethren sit down and write us all the good news that will stir the hearts of others. But put it in a few words. We have had long articles in type for weeks for which there has been no room in the paper.

"It is better to keep pup than to catch up," is the financial slogan of Pastor S. E. Tull, First Baptist church, Jackson, Tennessee. And the treasurer's monthly statement shows that it works. The church paid to the 75 Million Campaign in January as their regular monthly contributions \$1,335.49. A little more than this was given for local expenses.

The Sunday School Board of Nashville has gotten out a beautiful illustrated prospectus announcing the second annual Institute for S. S. and B. Y. P. U. workers. They would probably send you one if you are interested. Address: 161 8th Ave. North, Nashville Tenn.

Pastor Wayne Alliston of Water Valley is assisting in a meeting in the church at Ft. Worth, of which he was formerly pastor, also attending the Workers Institute at the Seminary. He has welcomed 79 into the church at Water Valley in his short service there. Last Sunday night standing room was at a premium in the church, and there were 275 in Sunday School. They have paid off the small debt of the church and are meeting their financial obligations promptly.

A cure for "cursing": Six months after his conversion and uniting with the church, a physician about 35 years old told the writer who baptized him that he was hindered from becoming a Christian for many years by the wicked habit of swearing. He did not believe that a Christian should or would swear, and he had tried hard and repeatedly to quit, but all in vain. The oaths would slip off his lips before he was aware of their coming. During a protracted meeting he became interested in the gospel. He came to hear and think about Jesus. He was preached as a Saviour and accepted as Saviour and Lord. This physician was not thinking particularly about his habit of swearing but he was thinking of himself as a sinner and of Jesus as a Saviour. Six months after this he told his pastor that he was somewhat surprised that from the moment he trusted the Lord Jesus it had never occurred to him to swear.

A Louisiana banker says the people would pay their full pledges to the Campaign now if the pastors would do their duty. Now then, the man in the pew has begun to talk back.

O. K. Stampley, Jr. of Murphy, a little boy four years old emptied his bank and sent the contents to feed the starving children on the other side of the world. The amount was \$5.00. He has begun early the "work of ministering," and may the Lord use him long and mightily in his work.

The Living Church representing the Episcopal church, deprecates the fact that "the number of sectarian ministers who receive holy orders in the church has greatly fallen off." Kind friend, this being interpreted, means that the number of preachers from other denominations who have gone over to the Protestant Episcopal denomination is not so large as it used to be.

Rev. B. H. Ellis of Van Cleave is a missionary among the Creoles in South Mississippi and is finding the people responsive to his teaching and preaching. They are very poor and are in need of song books. If you have some that you are not using he will be grateful to receive them. Look around you and get busy.

The Message says that Dr. A. J. Barton resigned at Alexandria, La., and forthwith a large number of the members withdrew and will call Dr. Barton to a new church. It is said there is plenty of room, and material for the church.

"What a fellowship!" We had it over at Union. There were lots and lots of preachers over there at the county Bible School for three days, and more people still that were not preachers, who seemed as much interested as the preachers. There was freedom of speech and fine Christian spirit. The leaders of that section were there and some visitors from other sections. Pastor W. H. Thompson spoke most helpfully twice a day on "Quickening the Spiritual Life." Pastor Owen Williams discussed the question of stewardship. Other brethren helped mightily. Brother I. A. Halley presided in the absence of Pastor Rogers, whose absence was greatly regretted. The Editor had the privilege of giving some talks on Galatians. The house was well filled at night, and many spent a good part of the day in the church. The people of the town could not be surpassed in courteous, Christian hospitality and seemed to "enjoy the meeting." They said they want another.

With Brethren R. L. Breland and McLemore we had the opportunity to look in on the Indian Mission school at Union, being taught by Mrs. Hayes and the mission conducted by Mrs. Arnold. We saw Choctaws smile for the first time in our life. They also sang and showed they had been taught the Bible. It seemed a work of genuine Christian compassion to help these people who seem to have had but little chance, and whom some think have made poor use of what they had. However, every Choctaw church raised its quota in the 75 Million Campaign and some of them have sent money to feed the hungry in Europe. The Catholics seem to think they are worth working with, as they have churches and schools among them.

A far reaching meeting has just closed at Graceville, Fla. There were forty-three added to the church. The church was revived and harmonized and will now call a pastor for full time. The meeting was conducted by Evangelist T. O. Reese, and Singer P. S. Rowland. These brethren began a meeting at Bartlett, Texas, March 6th.

The Superintendent of Public Schools in Hattiesburg, Mr. F. B. Woodley, had the courage to tell the Parent Teachers Association that there was among the students entirely too much dancing, running around at night in automobiles and cigarette smoking. A good place to start a crusade.

The Clarion-Ledger of February 24th, carried the announcement that Dr. J. B. Gambrell's son and daughter had been called to his bedside in Dallas, Texas, when he was said to be critically ill.

THE HOME MISSION BOARD AND THE SPRING CAMPAIGN.

B. D. Gray, Corresponding Secretary.

The Home Mission Board is accustomed to have an annual meeting in June, but this year in addition to our annual meeting in June, the Board held a full meeting January 11, 1921, in view of the serious condition of our finances and to plan with reference to the Spring Campaign.

The situation was considered prayerfully, candidly and thoroughly.

The effects of the present financial depression were given due consideration and whilst prudent and conservative in their deliberations the members were hopeful and sanely optimistic.

They were of one opinion that it would be deleterious in the highest measure for us to have to retrench in our work and that all our forces as far as possible should be thrown into the Spring Campaign.

In view of the approaching meeting of the Conservation Commission of the 75 Million Campaign at Nashville, Tennessee, January 25th, the Board pledged this Commission our heartiest support in pressing the campaign this Spring and called upon the Executive Committee of the Southern Baptist Convention and the Conservation Commission to urge that the pledges and promises of the campaign be faithfully observed and that funds be promptly remitted to the various interests according to the object of the 75 Million Campaign adopted by the Executive Committee and unanimously approved by the Southern Baptist Convention in Washington last May. The Board especially emphasized the importance of the following points contained in the Executive Committee's report and adopted by the Convention:

1st. "The equal distribution of the 75 Million Dollars between South-wide and State causes was approved by the Committee, and the following apportionments made to South-wide objects:

"Foreign Missions	-----	\$20,000.00
Home Missions	-----	12,000.00
Educational Institutions	-----	3,000.00
Ministerial Relief	-----	2,500.00

"It was decided that credits of the Campaign date from May 1, 1919."

2nd. "The agreement reached and maintained in all the Campaign conferences was reiterated as to the distribution of funds, namely, that half the funds collected shall be for State causes and half for Southern Baptist Convention causes. Accordingly, our churches, Boards, institutions and interests, local, State and general, were called upon to maintain and faithfully observe the program and budget under which the pledges were made."

3rd. "And the further statement that, 'All public appeals during this five-year period should be made exclusively for the Baptist 75 Million Campaign.'"

The 75 Million Campaign was projected by Southern Baptists through the Southern Baptist Convention and therefore is South-wide, and was put into practical effect by the Executive Committee of the Convention, to whom was given instructions and authority to apportion the amount to the various objects, and the Campaign Commission who were to direct the Campaign and the great drive.

The Home Board, therefore, is stressing the importance of loyalty to our program and our pledges as adopted by the Southern Baptist Convention.

Dr. Scarborough, the General Director of the Campaign Commission, has issued a very strong and compelling plea for conscience in connection with our contributions and their distribution according to our program.

We must stand by our pledges to our people for they are not mere scraps of paper but the solemn covenants with one another and with our Master under whose banner we are waging this glorious conquest.

Preparation Month.

March will in a large measure be preparation month. During this month intercession will be

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made in our churches and homes and private devotions to God for guidance and strength.

Let us storm the citadel of heaven with our petitions for victory! Prayer is the secret of our power with Him who has infinite resources. Importunate pleading will bring supplies from His exhaustless treasures and as we go forth to our holy task His presence will go before and behind us. Let us learn the way to the throne in these great days of stress and anxiety! Let us take counsel of our faith rather than fear and trust in the strong arm of God and not in our own puny strength!

Now is the time for steady, insistent, unwavering trust and unfaltering obedience, made beautiful by willing and joyous sacrifice.

Our strength is in God and with our vast hosts united in this holy enterprise we shall have the victory and give Him the praise and glory!

Home Mission Rooms,

Atlanta, Georgia.

"SAYS I TO MYSELF"—A PRIVATE COGITATION ON A PERSONAL DUTY.

(J. B. Gambrell)

The Baptists of the South have undertaken to do a noble thing. I am one of them, I am, yes, and therefore, must decide for myself as to what I will do about my part of the annual collection on the Seventy-five Millions, subscribed to help the interests of the Kingdom at home and abroad. If I were not free I could put it all off on somebody else. I took myself off to one side and said I to myself, you went into this thing voluntarily; as a Baptist, you know you were free to subscribe or not and you subscribed. Now what are you going to do about paying? Says I to myself, I am going to pay every dollar I subscribed if it takes the last cent I can rake and scrape.

It is a good thing for a man to get himself off in a corner now and then and have it out with himself on concrete point of duty. I am not to forget who I am, just an ordinary man; and the ordinary man is inclined to be very good to himself. I must watch myself.

Here is the matter I had up with myself off where no one could interrupt my cogitations. What are you going to do about that subscription you made to the big Baptists forward move? That question stares me in the face. No matter how nature squirms, I must answer the question, does it and play out or admit that I am not much of a man by playing mum. Thinks I to myself, what sort of a man will you be if you go back on your own word to save a few hundred dollars? And what sort of a church member will you show yourself to be, if you shirk a plain duty because it may not be easy to perform it. And then, too, you are a preacher and how would you look in the sight of God, the Holy Angels and good people, standing up in the pulpit, urging people to pay their vows, pay their debts, live the sacrificial life and keep faith with their comrades while you had money in your pocket you had promised to God's cause, or had used it to make more money for yourself or had diverted it to some other religious object to keep from having to make another contribution.

I thought it through and says I to myself, I am going to pay every cent I subscribed and some more if I can, to make up for unvoidable losses from other sources. That's what I said to myself and here are some of the reasons for coming to that conclusion:

1. I promised and all I am stands back of my word. I must be truthful; I must be honest; I must be a true man.

2. That vow was made to God, not to man. My religious fealty is involved. It is very sinful to vow and not pay, even if it should be difficult to pay. I recall that a servant of God said, a long time ago, I will pay my vows unto the Lord. I must be honest with God. Robbing God is an undoing sin and the mother of many other sins.

3. I want to keep on praying ground. I am always wanting God to do something for me. I can't do my work as a preacher, nor be useful as a

church member, unless I keep on praying terms with God, and I know if I regard iniquity in my heart, God will not hear me. Says I to myself, old fellow, you can't play tricks on God. You had better face that card you signed and come clean on it. You didn't promise to pay if it was easy or convenient, but if you could. You have come to judgment. Pay it like a man and a Christian.

4. Off in that corner, where I was having it out with the world, the flesh and the devil, says I to myself, I have to live with myself every day and sleep with myself every night and if I don't pay up all my life I will be compelled to keep company with a sorry man and know all the time that he is as good as I am. I can't afford to discount myself. If I don't pay up, moreover, there is danger that I will frame up false excuses and if I did not exactly lie about it, others less skillful in words, following my example, might not only rob God, but actually lie to God and men about it. I said to myself, play the man and pay up.

5. Then thought I to myself, I am one of a great army of Baptists. I love them. They are my people, we are of the same household of faith. They have done me great good; they have encouraged me, prayed for me, borne with me, stood by me in difficult tasks. They had a great vision of good things to be done for God and men. They put on a great program, worthy of a great redeemed army. I saw the vision and by God's good spirit was lifted up, along with my fellow workers and in a holy hour I vowed unto the Lord. My comrades trusted me. I covenanted with them, that together we would do worthy deeds for our God. Says I to myself, it won't do for you to back down now and leave the burden on others. Be a man and lift. Don't ever be a deserter. Don't forsake the blood stained banner of Jesus and be a discourager of your brethren. Be brave, be true, be an encourager. Do right and help whip the devil.

6. Then said I to myself, the things I vowed to help are altogether worthy, you want them to succeed, they can succeed, if those who have vowed will pay. The program challenges every Baptist, to make things go. Are you willing to strain yourself to do up to and beyond your ability? My heart replied, as it did when I signed the card, "Yes, I am willing to go in full length to make the program a success." I am now, God is my witness.

7. But said somebody, there are some objections to plans, to workers and the times are hard and some will not pay. Yes, I know all that. There never was a big thing done without objection and nobody ever said everything was just like it ought to be. I have not yet seen a perfect man or plan or anything perfect. One wrote long before I was born, "I have seen the end of all perfections." Present plans have resulted in wonderful progress. As for me, I am going to pay every cent I pledged and some more. I will pay and work and no matter what others do or do not do, I mean to wear an honest man's hat as long as I wear any hat at all.—Baptist Standard.

TO THE SUPERINTENDENTS OF BAPTIST SUNDAY SCHOOLS IN THE STATE OF MISSISSIPPI.

Dear Brethren:—

Have you ever had a conscious realization of the fact that the position you occupy as Superintendent of your Sunday School is a "GREAT BIG MAN'S JOB", and carries with it a stupendous obligation, under God, that you measure up to the very best of your ability to fill it with honor to yourself and all for the Glory of God. If so, you are ready to do the bidding of our divine Lord and Savior as expressed in Mat. 22:21, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

This means simply this my brother: God and the interest of His great kingdom work come first with you under any and all circumstances, and that your little business or secular affairs come second. Thus it means that you

are going to attend the State Sunday School and B. Y. P. U. Convention at Laurel, Miss., March 8th to 10th. I'll be there, Will You?

Please do not try to render as an excuse that old threadbare "tale of woe" by saying, "I can't go, I have no one to leave my business with, or to take my place." That won't go brother if the foregoing remarks in this little speech are true. I know this from personal experience, I have absolutely no one who can take my place on the road and sell my merchandise to my customers, but I am going to the convention. You ask how? Why it is easy enough, just dump my three sample trunks on my back gallery and leave them there until I have finished my blessed Master's work, then come home and pick them up again. My business in this old world is to serve my Lord and Master, I sell merchandise on the road as a side line. The good Lord takes care of my "Side-Line" while I am working for Him, and Mrs. Watts is amply supplied with all the "Pin Money" she needs to run the home and supply her wants, and besides she has a "Small" Bank account of her own. "Have Faith In God."

I ask Bro. Byrd to make a place on the program for a Superintendents Conference, and he has kindly complied with this request. It is going to be a great hour. Don't miss it! Come, let's go!

Cordially and sincerely your Brother Supt.,
HARRY L. WATTS.

P. S.—Dr. Henry Alford Porter of the Second Baptist Church, Atlanta, Ga., said at Newton last year that the Convention was the greatest religious Convention he had ever had the pleasure of visiting. Laurel, March 8th to 10th, still better—Come and see for yourself!

DUTIES OF ASSOCIATIONAL YOUNG PEOPLE'S LEADERS.

1. Know your Associational Superintendent and keep in close touch with her personally and by correspondence.

2. Know the number of churches in your Association with Auxiliaries, Y. W. A., R. A., G. A., and Sunbeams, and also those without organizations. Get in touch with a prospective leader in the church and assist them in organizing and stimulate those already organized. Let your aim be to have at least one auxiliary in every church in your Association.

3. Have on file the names of girls who go from your Association to college; keep in close touch with these girls; use them during vacation doing young people's work in their own churches. This list may be secured from your District Counselor.

4. Take the Correspondence Course offered for Auxiliary Leaders by our Young People's Leader 15 West Franklin St., Baltimore, Maryland. Also try to secure the prescribed mission study certificate with all its seals.

5. Attend the Summer Assembly either at Hattiesburg or Blue Mountain each year and urge the young people of your Association to do likewise. Attend your W. M. U. District meeting held in your district each summer—supplying any part on program that you may be called on for. Your Associational Rallies should also be attended.

6. Ask your Associational Superintendent to give you the responsibility of one session of her associational rally day program. It shall be your duty to preside at this session. Plan for this session, using the young people of your association on said program.

7. Subscribe for and use the Baptist Record, Royal Service and Home and Foreign Fields.

8. Secure a quarterly report from each of your auxiliaries each quarter. The quarters ending July 31, October 30, January 31 and April 30. Send these reports to your District Counselor.

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When your subscription expires unless you send in your renewal your name will be dropped from the list.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

YE ARE YET CARNAL.

Is it a sin to be carnal? That depends on your age; how long you have been a Christian. Among Chinese Christians it is said that when one is asked his age he simply tells how long he has been a Christian. The years before that do not count. We really begin to live only when we become Christians. Hitherto we were dead in sin.

But after we become a Christian, the progress of all is not alike. We begin as babes—all of us. That of necessity implies a low order of life, inevitably at first an undeveloped period of existence. We do not, cannot, expect as much of a babe as we do of those who have had time to grow. But if we have had time and then haven't grown? That is what grieves Paul as he writes that first letter to the Corinthians. And so his words to them are a rebuke, are intended so to be.

He does not say "Ye are carnal." That could be said of some people without any purpose to rebuke. But he says, "Ye are yet carnal." That is the thing that troubles him; and that is the sore spot in their spiritual anatomy. There is hardly anything more appealing to the average person than a helpless infant. A woman can use more pleasant adjectives in expressing her admiration over it than on almost any other subject. All our hearts are drawn out toward it, chiefly because it is the bud of all the future, the embodiment of all our hopes. We see in it the beginnings of infinity, and our vision and expectation knows no limit. How charming to watch the unfolding of this bud.

But if it disappoints us! If instead of growing, it remains as it is! That which was hope and joy in us changes to disappointment and sorrow. We expected it to grow. Or suppose it develops physically, but remains stationary otherwise. There is hardly any pain comparable to this. A father and mother once told us what chills ran down their spine when they first discovered that their little girl couldn't hear, and would never speak.

Paul had a fatherly interest in these Corinthians. In some measure he sensed the Lord's compassion for these believers in Corinth. He had watched for their development. He had rejoiced in the evidences of their growth: "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in Him, in all utterance and all knowledge."

But though they have grown splendidly in some ways, he has to say, "Ye are yet carnal." Their very growth made their defect stand out the more painfully. Just as we look for the

mind to grow if the body has grown. Just as we expect a man to show the qualities of self control, unselfishness, courage, courtesy which are lacking in a little child. So these Corinthians were like an overgrown child. The defects of a rapidly growing child and a rapidly growing Christian or Christian community are much the same.

There is often a luxuriant sappiness about anything young and growing. In people, in Christian people, this shows up in a largely developed sense of self consciousness and self appreciation. This is almost inevitable in the young and vigorous and growing. Others can afford to be patient with them—and watchful over them. If they are doing well they are likely to know it. And somebody is likely to tell them of it; doubtless ought to tell them. It is just a period in their development, but a word of caution is well to go along with a word of approval. Ye are yet carnal.

This period is one in which people are very apt to have strong likes and dislikes; and to be very free in expressing them. These Corinthians didn't hesitate at all to say, "I am for Paul," or, "I am for Apollos," or, "I am for Caphas." They were like children who when they go to the table have no desire for a balanced ration, but cry for what they "want". You may offer them what you think is good for them, but they don't "want" it; and that's sufficient. They generally like something that tickles the palate, or tastes sweet. Most of them could fill up on ice cream and cake. These Corinthians seemed to have particularly liked Apollos. He was eloquent and they liked orator. You have seen a group in the church, your church or somebody else's like that. They didn't like anything dry or sober and it must be highly seasoned and not too long. They are yet carnal.

These people proved they were carnal by carrying their differences to the point of making parties and factions in the church. They wanted what they wanted and they didn't want what they didn't want, so let that suffice. They would contend for what they wanted and other folks must not interfere with them. Pretty good sized babies! They haven't learned the fine art of getting on together. They had not arrived at the stage of forbearance and gentleness, but made strong demands on those qualities in others. But let's change a bit; somebody will think we are talking about them.

These people could not be fed with solid food, with meat. Perhaps they wouldn't relish it; and certainly they could not digest it. Paul must still give them milk. He would like to feed them on the great truths, but they can't swallow them. There are deeper meanings in the word, more blessed mysteries of grace and experience, but they must wait. Meat for men; milk for babies. "We speak wisdom among them that are fullgrown! Yet a wisdom not of this world, nor of the rulers of this world, who are coming to naught. But we speak God's wisdom in a mystery." There is yet much to be learned from his book if we but grow to it. The child that cannot see up on the high shelf this year may be tall enough next year. Are you yet carnal?

A FAMINE OF THE WORD

It is probable that the present famine in China is the most severe and destructive which has come upon the people in many generations. They have left their homes in multitudes and wandered forth in search of a bare subsistence on grass and roots and bark of trees. This condition has made its appeal to the Christians of the world and the response has been widespread and in many places generous. Southern Baptists have very properly had a large share in this work and are still contributing.

But beloved brethren, had it occurred to you that this is a picture of the famishing souls in these lands which have no knowledge of God. The prophet, Amos (8:11) says, "Behold the days come saith the Lord, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east." This is the condition not of a part of China, but of the whole of it; not of China alone but of every land where Christ is not known. Those who have looked on the gaunt forms and blackened faces of famine-stricken people in Europe or Asia have had their hearts to groan with compassion for them. But how much greater was the compassion of your Lord of whom it was said that when he saw the multitude he had compassion on them and began to teach them.

If we have been moved to give for the relief of men's bodies in this time of the world's distress, shall not our hearts yearn for those who are without hope and without God in the world? Are there not hungry minds and starving souls immortal spirits that cry to us for the word of God and have none of it? Was it not just this compassion and tender mercy that moved God to give his only begotten Son that whosoever believeth on Him should not perish? Shall not the love of Christ constrain us so that we shall no longer live unto ourselves but unto him who for us died and rose again? Let us not be satisfied with feeding the hungry bodies, but let us save the souls of these people. It is good for us to send bread to China, but let us pay our campaign pledge and give them the bread of life.

The Second Baptist church has just issued a "Guide and Directory which shows a complete plan of organization for efficient work. Those who are studying this subject or are looking for help in the organization of their church forces would do well to secure a copy. Write Pastor H. M. King or Deacon N. T. Tull.

We send out notices to those whose subscription to the Record is about to expire, but some brethren don't seem to see them, and when the paper stops they write and ask what is the matter. If there is any mistake in our books we shall be glad to correct it. But as a rule you may know the reason the paper doesn't come is because you have not sent renewal. All parties are treated alike.

The Editor had the pleasure of a visit to Belzoni the 3rd Sunday in February, preaching morning and night. In spite of the fact that they are worshipping in the school building till their church is completed Supt. Leggett reports that the Sunday school is growing; and though they have been without a pastor the Sunday services have been maintained. This was one of the first churches to put the paper in the budget. They are expecting the coming of Pastor S. G. Pope on March first.

Dr. Chas. W. Daniels of Atlanta conducted a meeting recently in Howard College. Several young men and young women surrendered their lives to distinctively religious service.

That question of the United States Government sending an ambassador to the Pope in Rome keeps coming up. If Mr. Harding doesn't know how to hit that Romish aspiration a sola-plexus, then he ought to let somebody else get there who can do it. But we do not anticipate that Mr. Harding or Chas. Evans Hughes will stand for such tom foolery as that.

Alabama Baptists will have an evangelistic Conference at Howard College, June 2-3.

Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

"God expects our best—we can do that."

If you make complaint concerning any phase of our work, please always give me the privilege of using your name when making corrections.

A REQUEST FROM STATE SECRETARIES' ASSOCIATION

The State Secretaries in their annual meeting February 15-18, made an earnest request that the pastors of the South preach a series of sermons in March and April on the objects supported by the 75 Million Campaign. The subjects follow:

- I. THE GREAT COMMISSION—
 1. State Missions; 2. Home Missions; 3. Foreign Missions.
- II. CHRISTIAN EDUCATION—
 1. Colleges and Schools; 2. Ministerial Education.
- III. BENEVOLENCE—
 1. The Poor; 2. The Orphans; 3. Hospitals.

In this series of sermons it is possible to touch on every phase of our denominational program. It was by appealing through these that our people were enlisted to the extent that they pledged to the campaign. We must call their attention to them in this round-up campaign.

LET NOTHING SIDE-TRACK THE CAMPAIGN

Even good conscientious people are often easily side-tracked by new issues and new appeals. The latest appeal often makes the deepest impression. This is sometimes helpful; sometimes it is hurtful. It is hurtful when it causes a person to neglect, ignore, or repudiate a former obligation. Sometimes the new appeal so involves a person as to render him able to meet his former obligation which he made in good faith. He side-tracks the main issue for a side issue.

The campaign is the main issue. Nothing should be allowed to side-track it. It is a kingdom program. Side issues should not come first. What a man pledges should be met before he obligates himself anew, unless he sees that he can meet both promises. The very fact that a man makes a pledge should be sufficient reason for his paying. Some churches have been side-tracked already, some individuals have. Let us not leave the main line. Practically all objects are cared for in the campaign. We should not lose sight of the fact that if our pledges are not paid, we must call in those who feed the souls of the lost. The preaching of the gospel, which should always have first place, will have to be continued if the campaign pledges are not paid. The carrying out of the commission of our Lord will be crippled if the pledges are not paid.

THAT RISING TIDE

The tide is rising. February 24 we have reached the forty-one thousand mark. This surpasses the month of January by more than three thousand. This rejoices our hearts for many reasons. We can rejoice with the missionary, and with the institutions dependent upon us for the success of the campaign. It is evidence of a spiritual revival going on in the hearts of our people. The spirit of prayer is moving our people. We need such a mighty surging as will produce a flood tide to enable us to raise \$579,250 by the first of May. We have raised \$270,750.

LIBRARY DEPARTMENT Books in Circulating Library

Studies in the New Testament, by Robertson.
Glory of the Ministry, by Robertson.
The Doctrines of Our Faith, by Dargan.
The Moral Dignity of Baptism, by Frost.
The People Called Baptists, by McDaniel.
Talks on Soul-Winning, by Mullins.
With Christ After the Lost, by Scarborough.
The Training of the Twelve, by Bruce.
Livingston the Pathfinder, by Mathews.
Stewardship and Missions, by Cook.
Training in the Baptist Spirit, by Van Ness.
The Call of the South, by Masters.
Baptist Missions in the South, by Masters.
A Short History of the Baptists, by Vedder.
Epochs in the Life of Christ, by Evans.
The above books have been donated to our Circulating Library by interested friends. We accept not fewer than ten copies of any book for use in the library.

We will be able to announce other donations from time to time.

These books will be ready to loan to our friends as soon as we receive some library supplies which we are expecting daily.

Write for application card and be ready when we are ready.

Book Exchange

Look through your library and see if you have good books, commentaries, encyclopedias, dictionaries, books on all religious subjects, that you no longer need and would like to place in the hands of some worthy brother who needs them.

If you are keeping good books for sentimental reasons only, let your sentiment turn to the struggling preacher who has no books.

BOOK REVIEW

Conducted by Mrs. R. B. Gunter.

THE WHITE QUEEN OF THE OKOYONG

—By Mary Slessor

A frail timid girl—one who was afraid of more things than most girls—had courage to face a mob of sullen youths who resented the fact that she was trying to help them, and they dared not touch her, though she had no visible weapon. This same timid girl, with a few years added, stood before a blood-thirsty savage army and sent them away to their homes in peace, though she had no visible weapon. And though she "never had a head for arithmetic," she held an exalted position under the English government. But this high position did not take from her her childlike simplicity of her sense of humor. One of the most thrilling stories of all time—the true story of Mary Slessor contained in THE WHITE QUEEN OF OKOYONG for young folks by W. P. Livingston. Read this or a fuller account in MARY SLESSOR OF CALABAR to find something about the wonderful power which can change frail humanity into invincible beings.

These books can be secured from the Baptist Book Store for \$1.25 and \$2.00 respectively.

PASTORS, BEWARE!

Dangers to individuals and to the enterprises are lurking here and there and it behooves us to be on our guard. There are two real dangers against which pastors need to guard at this time.

We need to be careful lest we allow our personal plans to interfere with the ongoing Kingdom interests. Our salaries have been raised lately and we have made plans for ourselves and ours in accordance with these increases. With the change in financial conditions it is

going to be hard for our churches to pay us and meet other obligations. Beware lest the Devil lead us to say "We have made our plans and now we must carry them out." Paul says, "For unto you it is given, in behalf of Christ, not only to believe on Him, but also to suffer for His sake."

Again there is a danger of our being used by some of our members, wittingly or unwittingly, as an excuse for not meeting their campaign pledges at this time. After a pastor had urged upon his people the necessity for taking care of our subscriptions one of his best members came to him and said in substance, Look here, pastor, we just can't meet our subscriptions just now and we don't want you to get in our way. We just must take care of our pastor. We can't hold up our heads if we do not pay him. The pastor replied by saying that he could not hold his head up if he received his pay and the missionaries were neglected.

It is written, "Like Priest like people," and if we do not meet this situation heroically our people will not. I write it in all seriousness: any pastor who allows his own salary to be paid in full at this time while there is any appreciable falling off in contributions to the Missionary and Benevolent causes is proving himself unworthy of his trust.

Let us make it plain to our people that these other causes are of more importance than we are. It will likely be necessary for us to do one of two things. Either we must urge our people to divert their money where they are not able to pay both for the present, from the local budget to the Campaign Fund. Or it may be necessary for pastors and our general men over the state to follow the lead of Carpenters, Painters, and some of our county officials and voluntarily reduce our salaries. Paul at one time followed Tent Making lest the Gospel be hindered, and may the Lord lead us as pastors and leaders to make any sort of sacrifices lest we hinder the Lord's cause at this time.

Yours for success,

BRYAN SIMMONS.

BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg First	Forrest
Immanuel	Forrest
Itta Bena	LeFlore
Louisville	Winston
Chalbyate	Tippah
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Corinth	Alcorn
Calvary	Whiston
Blue Springs	Union
Leland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Union	Franklin
Medenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shuqualak	Norubee
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Oakvale	Lawrence
Ozka	Pike
Greenville	Washington
Hermanville	Clatsborne
Roxie	Franklin
Drew	Sunflower
Como	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowling Church	Attala
State Line	DeSoto
Port Gibson	Clatsborne
Batesville	Panola
Flora	Madison
Sardis	Panola
Magoo	Simpson
Forest	Scott
East Moss Point	Jackson
Kewanee	Lauderdale
Sallis	Attala
Kilm	Hancock
Kilm	Harrison
Liberty	Amite
Magoo	Simpson
Pealahatchie	Rankin

WHY I BELIEVE IN THE EXISTENCE OF GOD

The existence of God may be regarded either as an innate assurance or conviction of the human mind that needs no proof, or as a verity that demonstrates itself to reason by its credentials.

According to the former view this eternal truth, the sum of all truth, is a necessary element in man's consciousness, as created in the Divine image. But, in consequence of the disturbance of human reason, it is necessary to arrange the elements of this consciousness into a formal system of arguments in defence of His existence.

1. This innate conviction of the human mind that there is a God forms my first reason for believing in His existence.

The arguments to sustain the conclusion that God has wrought this supreme truth into the constitution of human nature as an evidence of his existence are as follows:

1. The Scripture, which never attempts to prove the existence of the Supreme Being, appeals to this consciousness; it also gives the entrance of sin as the reason for the disturbance of the conviction in man that God does exist, and thus by anticipation obviates the force of every argument against it.

2. The history of the human race demonstrates, by the very perversions of the idea of God to which it bears witness, that the existence of God is an innate conviction.

3. There is no sound philosophical or psychological reasoning which can withstand this principle rightly understood and adequately guarded.

This does not mean that a full knowledge of God is found in every mind as an object of consciousness, but that the constitution of human nature is such that it naturally develops a consciousness of God even as it grows up into a consciousness of self and of the outer world. This consciousness of the Infinite Being may be morally perverted by a false philosophy. It may assume a thousand forms, from the blind fetish of abject superstition, through all the variations of Polytheism up to Pantheism, or the materialistic theories that unwittingly make the supposed evolutions of unintelligent law into the very Being Whom they reject. Nor does it mean that this innate sense of God is sufficient for man's salvation or will develop into saving faith in God without the operation of the Holy spirit.

II. My second reason for believing in the existence of God is that his existence is a verity that demonstrates itself to reason by its credentials.

1. The first and best credential of the existence of a Supreme being is to be sought in the moral constitution of man, which in reason or conscience proclaims the existence of a Supreme Lawgiver, and in its desires and aspirations the existence of a Supreme Object for communion with whom it was made. Man is incomplete without God. His moral nature looks to and his soul craves for the Divine One. This One must be to meet this craving.

2. The second credential for the existence of God is found in the phenomena of the universe. The arguments from this source are divided into two closely related and in some sense identical branches. (1) the Cosmological;

2. The second credential for the existence of God is found in the phenomena of the universe. The arguments from this source are divided into two closely related and in some sense identical branches. (1) the Cosmological; 2. The second credential for the existence of God is found in the phenomena of the universe. The arguments from this source are divided into two closely related and in some sense identical branches. (1) the Cosmological;

2. The Teleological argument observes the infinite proofs of a designing Mind in the laws and arrangements of the universe. This is not

a question of Final Causes, to which the human mind is incompetent to ascend, but it is a question of the adaptations of everything to an end in itself, also of all things to end in relation to other things united in one aggregate or unity. This psycho-theological argument derives its materials from the creation everywhere, as well as from the adaptation of man's mental and spiritual faculties to the world around. Hence the field for this argument is literally boundless.

III. My third reason for believing in the existence of God is subjective; it is what the present-day theologians call Christian experience. It is called the demonstration of faith by the writer of Hebrews (Ch. 11:1).

1. Faith is an inward conviction in that it produces an experience in the life of one who believes from which one cannot get away.

2. Faith is in itself a demonstration of the things unseen and consequently becomes to the one who has faith an evidence of the existence of those unseen things.

3. Faith takes hold upon God through Jesus Christ and brings Him into the life in such a way that the one who believes has fellowship with God and comes into a knowledge of God.

"And from this credence it is fit and right

To syllogize, though other sight be none;

Therefore faith holds the place of argument."

These things are sufficient to satisfy my soul that God exists. And into the hands of this infinitely good God I have without one doubt as to his existence or as to his ability and willingness to keep that which I have committed to him, turned over the interests of my soul for time and eternity.

SUNDAY RELIGION.

In several places recently we have made request of the congregations that they read on Sunday the first chapter of Isaiah. Some of the people have accepted the suggestion. The purpose of it was not merely to follow up the teaching of the Sunday morning sermon, but to open our eyes to a present day condition and find the remedy for it. What was asked of these congregations may we ask of the reader of these lines. The chapter is worthy of the time it will take and the conditions of our age demand faithful study and heroic treatment.

We have chosen to call this article Sunday Religion and the reason for it will probably appear to anybody who reads the chapter, dwelling a little on the eleventh verse and those which follow it. The temptation of religion, of all who adhere to religion, is hypocrisy. The bane of true religion is counterfeit and pretense. It is true of the individual believer and adherent of religion and it may permeate and capture a whole generation or organization or scheme of religion. The very forms of worship and the very religious practices may be the embodiment of religious hypocrisy.

The reasons for this are the exalted nature of religion and the depraved nature of man. True religion is the highest exercise of the soul, the finest, purest conception and practice of which men and angels are capable. It is too high for fallen man. Men generally recognize the great worth of it, and will try to trade on it, to use it as an asset in dealing with men, and so a means of even deceiving God. Generally they succeed in deceiving themselves. The depths of the depravity of man is shown in the fact that he corrupts even his religion into a means of deceiving and damning his own soul. The devil is as busy on Sunday as any day in the week; and he makes his appearance in the places and methods of worship as well as anywhere else. The proof of this you may read in the sixth verse of the first chapter of Job.

But let's come back to this first chapter of Isaiah. The prophet is evidently in distress, and he speaks with terrible earnestness: "Hear, O heavens, and give ear, O earth, for the Lord hath spoken." The sins of our age

will not be corrected until the preachers are burdened. There is too much disposition to coddle the churches and brag on the good qualities and their good works. And we shut our eyes to the sins that are holding down the truth, and shut our mouths to what our eyes see. Sometimes people will talk more freely with a preacher that is almost a stranger than with their own pastor. In this way have come to the writer statements of moral conditions in churches that simply hamstring any effort to carry forward the Lord's work. Instances are in mind which it would not be fair to give in detail.

It is not uncommon to discount such a description of present conditions by calling a man a pessimist. Most any prophet of God in the olden times could in this way be expelled from the synagogue. Everyone of them, major and minor, would be indicted before the jury of modern opinion as an incurable pessimist. The best of them was urged to "cry aloud and spare not; tell my people of their sins."

But what we wanted to do is to get you to read the first chapter of Isaiah, and read the rest of it if you find it profitable. Here are some of the things in that chapter. First a description of fearful moral degeneracy, a people who have provoked and forsaken the Lord, having retrograded from a position of high spiritual privilege. The most purblind optimist cannot but see that our generation is soaked and saturated in love of pleasure and love of money. Our age is pleasure-mad and money-mad.

The next thing in this chapter is the heart of the mind of the stricken condition of the land in the displeasure of God: "Why will ye be stricken any more? Your country is desolate, etc." It has been a long time since the wall of distress has gone up from our people as in the last six months. The earth has been smitten with the rod of God's anger. We are in the trough alike of the great restless sea of morals and of finance.

The next thing in this chapter is the heart of the whole matter. Read verses 10-15, and you will see a bunch of religious hypocrites attending church on Sunday, making their offerings and their prayers but holding on to the loot of the previous week and planning murder for the week to come. Gain by oppression and cheating, by profiteering and taking bread from the mouths of the poor, is in the pockets of people who listen to sweetened wind in the pulpit.

God then makes a peremptory call to repentance: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." He does not fail to make the promise of perfect cleansing and complete forgiveness. No word of God ends in pessimism or closes on a low note. Every prophet is true to the people in declaring their sins, but every true prophet is true to the Lord in declaring not only forgiveness but a radiant future. "I will purely purge away thy dross. Zion shall be redeemed with judgment." But it will never be done until sin is rebuked, uncovered, condemned and forsaken.

There is no use for orderly and beautiful services, for eloquent preaching and enraptured hearing, for music that charms and churches that awe or provoke our admiration, if the lives of the worshippers are not clean in the sight of God. Our offerings and our oblations, our incense and our assemblies are an abomination unto him if our lips are defiled and our hands unclean.

Mr. J. D. Moore of North Carolina has been secured by the Tennessee Board to edit the Baptist and Reflector. He is a brother of Dr. Hight C. Moore, the temporary editor of the Baptist and Reflector and former editor of the Biblical Recorder of North Carolina. It is predicted that he will be the equal of his brother, which is high praise. The latter goes back to his work as one of the editorial secretaries of the Sunday School Board.

SUNDAY SCHOOL LESSON

Lesson For Sunday, March 14, 1921.
(W. F. Yarborough, D. D.)

Scripture Lesson—Matt. 26:14-30.

It is in accord with the tendency of modern thought to make little of the death of Jesus but it loomed so large in his own thinking that it was the only event connected with his ministry of which he arranged a memorial. Surely if it was so important in his thinking it ought to hold an important place in our worship. It has been well named The Feast of Commemoration. Dr. Frost calls it The Memorial Supper. Both of these titles suggest the outstanding thought in it.

The Betrayal. At least two days before the Passover Judas sought the chief priests and bargained with them to deliver his Lord into their hands at some time when it would not attract the attention of the multitude. Just following Jesus' denunciation of the sins of the Scribes and Pharisees in the Temple publicly on Tuesday of the last week seemed a good time to Judas to make a good bargain, since he knew the anger of these men had been greatly intensified by the withering rebuke they had received at Jesus' hands. So Judas went to them stealthily and bargained to deliver his Lord up to them for thirty pieces of silver.

Making Ready for the Feast. Jesus knew what was going on and his concern now was to hold matters in abeyance till he should have the opportunity to eat the Passover with his disciples and institute the Memorial Supper. As the real Paschal Lamb slain for the sins of the world, his desire seemed to be that he should be offered in connection with the typical lamb and thus give his true Israel a Passover for all time. On the first day of the feast, probably Thursday afternoon, he sent two of his disciples to make ready for the feast. He had no house of his own, but he had a friend who would provide a place for him. Mark and Luke tell us that the disciples were to know where to go by following a man bearing a pitcher of water. As women usually carried the water it was rare for a man to do so and they would be attracted by such a sight. A word from them to the master of the house would be sufficient. Possibly Jesus had made previous arrangements with him. At any rate he knew the man would readily grant the request. There the disciples made ready in the upper room.

The Betrayal Foretold. It was while they were eating the Passover that Jesus told them that one of them who reclined at the table with him and who dipped his bread in the same bowl with him should betray him. This came so close home to them and so conscious were they of the possibilities of evil in their own hearts that they began to ask, "Lord, is it I?" He announces that it were good for that man had he not been born. Judas hypocritically asks the same question, "Is it I?" but hesitates at calling him Lord and uses the word Rabbi. The disciples are still in the dark. They are so arranged that Peter looked

over toward John who was reclining with his head against the bosom of the Master and beckoned to him to ask specifically who it should be. Jesus answered that it was he for whom he would dip the sop and give it to him. He then dipped the sop and gave it to Judas after which Satan entered Judas. Then Jesus said to Judas, "what thou doest, do quickly." Even yet the disciples did not understand as Judas arose and went out into the darkness of the night to accomplish his fiendish purpose. It is John who gives us this side light and so we learn from him that Judas was not at the institution of the Lord's Supper. Love had done its best in one final supreme act but had failed. We are told that this act of the host dipping a piece of bread into the dish and handing it to one at the table was among the Orientals, a token of intimate friendship. It only hardened the devil-possessed Judas.

The Supper Instituted. Now that the supper room has none save the real friends of Jesus he takes the bread which he says represents his body and blessing and breaking, he bids them take and eat. Afterwards he took the cup, gave thanks and bade them all to drink of it saying it represented his blood of the covenant which was shed for many for remission of sins. That he meant the bread and the cup to represent his body and blood symbolically and not literally, is evident from the fact that his body was still intact and his blood still coursing through his veins when he uttered the words. In symbol they were to express their participation of his sacrificial offering of his body and blood. As oft as they partook of the Feast they were to it in remembrance of him. He said, "This do in remembrance of me." It was not only retrospective, but prospective. He said, "As oft as ye eat this bread and drink the cup ye do show forth the Lord's death till he come." That he had no definite or regular time for his disciples to observe the supper is evident from the construction of "as oft as ye eat", which is indefinite and literally means whenever at any time ye eat, etc. Some may observe it so often that it loses its impressiveness while others may do it so seldom as to show indifference to the love of the dying Lord who gave us this as a token to be perpetually observed. Askeptic once said the day would come when people would forget Golgotha, that we would no more know the whereabouts of the place of the crucifixion than we know the location of the Garden of Eden. Think of this when you neglect the observance of the Supper of the Lord. Not so long as faithful men and women who love the Lord gather together and commemorate his death and suffering will the skeptic's prediction be possible. Baptists insist on the Bible qualifications of (1) faith in the Lord Jesus, (2) Scriptural baptism, and (3) An orderly church walk. That they exclude anybody from the table is a mistake. They are simply faithful in declaring the scriptural qualifications.

News Items From the Memorial Hospital.

In the last few weeks we have occupied the eleven new operating rooms; they are up to the highest standard of design and equipment. The eighth floor is now taken up by these operating rooms, X-ray rooms, Laboratories, and quarters for the internes. Of course the doctors are delighted with this provision for the best service.

The hospital is full to running over again; patients are being turned away. It would require only a few weeks to finish more rooms in the new wing, to provide additional space for patients, but we dare not take in patients unless we have nurses to care for them.

We hope this item will bear in on pastors and other friends of our hospital. If there are young women who have been thinking of entering training now is a most favorable time for them to enter. Their services are needed, ample provision for their comfortable keep has been made, the school is doing high grade work, and the Spring classes will be forming. Write to the Superintendent of Nurses and make application. Pastors and other friends will render a service by bringing this matter to the attention of congregations and individuals.

A number of our pastors have been with us recently, one a patient, the others with loved ones. The pastor recalls the names of seven since the new year; two were from Arkansas, three from Mississippi, one from Alabama, and one from Tennessee. It is a joy to have these servants of our Lord with us and to co-operate in bringing the sick ones back to health; all recovered or are recovering. The hospital counts it a privilege to extend the courtesy of free service, according to its established regulations, to all active pastors and those dependent on them.

M. D. JEFFRIES.

"THE HORN HAS BLOWED."

The expressions "Horse Sense" and "The Horn has blown," whatever they may mean, may have been just a little overworked, but I think they are still good proverbs. I am not writing on "horse sense", however, but on "mule sense." When I was a plow boy, just a few years ago, I had a little iron gray mule, "and his name was Jack." I put the first pair of gears on Jack and did what we called, "brake him." Now Jack was a good mule, worked anywhere and pulled every pound the little fellow was able to carry.

Not only was Jack a good mule, but he was a very smart mule, and among the many smart things he knew was to stop when the "horn blew," and stop he would. Let me mildly suggest to the "Divine Healing" brethren that the Editor of the Record "blew the horn" two weeks ago—didn't you hear it? I think its time to "take out", don't you?

G. W. RILEY.

WE ARE GROWING.
(Frank E. Burkhalter.)

Baptists are a growing people. One hundred years ago, according to Dr. W. J. McGlothlin, one of the eldest students of Baptist and general church history among us, there were only 250,000 Baptists in all the world, while by 1919 that number had grown to 8,643,814. A corresponding growth during the next hundred years would give Baptist population for the globe in excess of 200,000,000.

But the Southern portion of the United States is the greatest Baptist stronghold in the world and the scene of the most rapid Baptist development along general lines. There are approximately 3,000,000 white Baptists cooperating in the work of the Southern Baptist Convention, while nearly an equal number of negro Baptists reside in the Southern States.

Indicative of the growth of Southern white Baptists in recent years the Department of Survey, Statistics and Information of the Baptist Sunday School Board has found that during the period from 1900 to 1920 Southern Baptists increased in numbers 84.1 per cent, while the population for the South in that period increased only 32 per cent, indicating that during the past twenty years white Baptists in the South increased 2.58 times as rapidly as did the population of the section as a whole. Other gains made by the Baptists in the two decades from 1900 to 1920 include an advance of 25.5 per cent in the number of associations, 33.4 per cent in the number of local churches, 82.1 per cent in the number of Sunday schools, 187 per cent in the number of Sunday school pupils, 282 per cent in the valuation of local church property, 594 per cent in contributions to all purposes, and 945.3 per cent in the contributions to missions and benevolences.

Gifts for 1919 \$21,327,446

Detailed reports for 1919 show that for that year there were 925 district associations reporting to the Southern Baptist Convention, including in their boundaries 25,305 local churches, with a bona fide membership of 2,961,348. In these churches are 17,686 Sunday schools with an enrollment of 1,835,936 pupils. The valuation of the local church property was given for 1919 as \$74,273,728, while gifts to missions and benevolences totaled \$7,331,226.58 and the gifts to all purposes through the regular denominational channels amounted to \$21,327,446.67.

Should Southern Baptists continue to grow in numbers and contributions at the same ratio during the next twenty years, by 1940 they will have 33,740 local churches, 5,451,841 members, 32,206 Sunday schools with an enrollment of 5,267,186 pupils, and will be giving \$77,633,723 to missions and benevolences, and \$148,012,474 to all purposes, Dr. E. P. Alldredge, Survey Secretary of the Sunday School Board, has calculated.

The total number of Baptists in the United States is 7,504,447, according to the 1920 census.

(Continued on page 10)

MISSISSIPPI WOMAN'S MISSIONARY UNION**OUR STATE OFFICERS**

President—MRS. A. J. AVEN—Clinton
 First V-President—MRS. R. GODBOLD—Clinton
 Second V-President—MRS. M. F. DOUGHTY—Shaw
 Third V-President—MRS. C. LONGEST—University
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 W. M. U. V-President—MRS. A. J. AVEN—Clinton
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 Stewardship Leader—MRS. H. M. KING—Jackson
 Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE HENDERSON—Greenwood
 Corresponding Secretary—MISS M. M. LACKEY—Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY—Jackson
 Editor W. M. U. Page—MISS M. M. LACKEY—Jackson

This is a Week of Prayer. Let us be reverent, intense, humble.

Read on this page. "A Meeting of Prayer" that comes to us from Wuchow, South China. What lessons we may learn from our one time heathen sisters. Surely they walk no more in darkness, but in the light of His blessed gospel.

Our Mrs. Henderson calls special attention to our White Cross work on this page. It is with genuine pleasure that we note the boxes and packages rolling in, ready to be repacked for their long journey across the water. Thank you every one for your part in this love gift.

At a rally day held with Calvary church in Lawrence County Association last Thursday, Mrs. R. L. Raymond, gave a very practical demonstration in making of "compresses." She gave the material, she called for those who knew how, and for some who wished to learn, and she had prepared right there these compresses. It was a worth while lesson. Her instructive talk as the workers were busy round the table made the hour most impressive.

While speaking of this White Cross work, attention is also called to the clipping from the "Wuchow Baptist Missioner" in regard to boxes received by the Stout Memorial Hospital from our Kentucky sisters. One can readily see how much these supplies are appreciated.

STATE W. M. U. CONVENTION

As our sisterhood over the state pretty well understands, our W. M. U. Convention will convene in Hattiesburg, April 12-14. The Hattiesburg sisters are already making extensive plans for our entertainment. It is the earnest desire that this LOYOLTY convention will be the greatest session ever held.

The entertainment will be on the Harvard plan: bed and breakfast in the home, and the other meals elsewhere.

The chairman on hospitality is Mrs. W. N. Smith, 920 Main street. Send your name to her and she will see that you are provided with a home.

Get ready everybody to attend and let each of us not fail to pray daily and earnestly for the meeting.

AN INTERESTING ITINERARY

The following itinerary will, unless Providentially hindered, be made at the named places and on named dates.

Surely two more interesting speakers could not possibly be found in all the Southland than Dr. Mullins and our own charming Miss Mallory. How we wish they could extend their speaking tour throughout the entire state. However, we are most thankful to have them for the time they can give us.

Now will not every sister who can possibly arrange to do so, attend one or more of the below mentioned meetings? Will not each of

you make some sacrifice, if need be, to catch the vision that will be brought at this time. I am sure you will endeavor to go yourself and help some other sister to go.

Wednesday, March 30, 8 p. m., Columbus.

Thursday, March 31, 3 p. m., West Point.

Thursday, March 31, 8 p. m., Aberdeen.

Friday, April 1, 3 p. m., Okolona.

Friday, April 1, 8 p. m., Houston.

Saturday, April 2, 11 p. m., Pontotoc.

Saturday, April 2, 8 P. M., New Albany.

Sunday, April 3, 11 a. m., Tupelo.

Sunday April 3, 8 p. m., Corinth.

WHITE CROSS WORK.

To the Woman's Missionary Societies, Miss. State Convention. Ladies:

As the time approaches for the turning in to the officers of our hospital work for this year, I feel that I should write this communication. Several societies have gotten confused as to what proportion of the supplies asked for last October, should be finished during this current Convention year; and to all I wish to stress the fact that as much as possible should be finished before the 15th of March 1921, and should be sent to the office in Jackson, of Miss M. M. Lackey, by that date, with two copies of the list contained in each package attached to it. I am very grateful and very proud of you who have so willingly, in this way, borne witness of our Master, of what belief in Him compels His followers to do for others, though they be of a foreign people. That, in fact, a real following of Him means that all who need have a special call on us for help.

And now I suspect that few of us have thought of the fact that it is going to cost quite an amount to get these things to the Katherine Mallory Hospital, over in China. Well, headquarters has thought it all out, and I am asking that each society will send \$1.00 to Miss Lackey to pay the passage, the packing, etc., and if any is left, it can be used to get some other things that we cannot send. Don't you feel, as I do, that you want to pay for the whole thing? And by doing this little bit, of \$1.00, we can do it.

Be sure not to send any of the supplies to me as they are to be packed in the Jackson office and would require extra postage and extra work to get them there.

Let the good you are doing speak for these poor sufferers you are to relieve and thank you in a way no tongue or pen can do.

Your fellow worker,

LIZZIE GEORGE HENDERSON, Chairman.

WHITE CROSS WORK.

Five large boxes of supplies donated by the Baptist Ladies of Kentucky to the Stout Memorial Hospital arrived in good shape several weeks ago and we have been making good use of them. Towels, blankets, sheets, quilts, gauze, bandages and other articles made up the goodly list. We now have a supply of quilts, blankets and towels which will last several years but we could use any quantity of gauze and bandages. We are indeed grateful to the good Kentucky ladies for this wonderful contribution to our work. The value of the articles was something over \$2,000.00.

If our friends have it in their hearts to continue sending supplies to the hospital we would suggest that they concentrate upon bandages, gauze and cotton. We use a large quantity of these articles every month. In fact, we have already used up nearly all of the bandages that were sent in this shipment. We need both the gauze and plain "home-made" bandages but more of the latter and we use several hundred pounds of absorbent cotton every year. The following is, roughly, our yearly consumption of these articles:

300 lbs absorbent cotton.

30 bolts hospital gauze.

500 gauze bandages - 2, and 3 inches wide.

20000 "home-made" bandages, 1, 2, and 3 inches wide.—From the "Wuchow Baptist Missioner".

A MEETING FOR PRAYER.

Tuesday evening has been chosen as the time for a woman's prayer-meeting in the home of Misses Rea and Scarlett, the meeting being for prayer alone—not for speech-making—and therefore very unlike most so-called prayer meetings.

At the particular meeting of which I write there were about eight women present, all of them on their knees in prayer when I arrived. A very small per-cent of these are able to read their Bibles, even in the most simple Chinese, but, with one exception, they all know Jesus as their personal Savior. Special prayer was made for the one present who had not believed and also for each other, their friends and neighbors.

Who can measure the influence of these simple-minded women if only they pray in faith? It is not by culture nor by learning, nor by social standing nor by anything save the power of God working through those whom He has drawn unto Himself. Poor and ignorant though these women may be, the Lord can work wonders in this land in answer to their prayers. China needs the Gospel, but she is greatly in need of intercessors as a means to this end.

At the prayer meeting this verse was under consideration: "Lord, teach us to pray" and all left the place with this prayer on their lips and in their hearts.

The question was asked "How old are you," meaning "how long have you believed"? There were those present 60 and 70 years old, but neither of them had known the Savior as long as myself. So, when asked my age, I answered twenty years. Others answered six, five, one year, six months, etc. They said "One in our midst has not been born again" and the seeming contradictory statement was made that the 70 years old sister was exactly one year old. This woman was not baptized immediately after believing but waited five or six months because her son's business was at variance with the Gospel. Before her first birthday, however, her house was entirely rid of idols. Soon after this riddance she proudly said, "Mrs. Beddoe, come to see me now—there are no idols in my house."

The women who attended this Tuesday night prayer meeting are praying for a revival in our midst—the only way to get the kind that is worth while. Will not the reader join them in this petition for a revival in Wuchow and all the country stations?

MRS. DR. BEDDOE.

Wuchow, China.

PLANNING INSPIRATIONAL CAMPAIGN.

We are planning an inspirational campaign in which we hope to reach every church of any size that is situated on the railroad. We will use in this campaign speakers from among our own pastors and laymen with a few exceptions. We have secured a few outstanding speakers who will be used throughout the South in this class of work.

Announcement will be made later when we have the plan fully worked out.

If you want to make use of our Circulating Library, write for an application card and be ready as soon as we get the books in shape to loan. We would be ready now but we have had some difficulty in getting some necessary supplies to take care of our check in and check out system.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

REDUCED RATES TO LAUREL

We have the assurance that the railroads will give us reduced rate to Laurel during the convention. The rate will be full fare going and half fare back. Now if you expect to get the benefit of this reduction you want to be sure to get a certificate when you buy your ticket. The agent will give you a certificate when you buy your ticket if you ask for it. This certificate will be worth half your fare from Laurel back to your home, so if you expect to get home on half fare do not neglect to get the certificate or receipt when you buy your ticket to Laurel.

SPECIAL TRAIN FROM JACKSON

You have already seen something about this special train that will leave Jackson at two o'clock Tuesday afternoon March 8th. We ought to have that train crowded to the limit with B. Y. P. U. pers. It will be worth the trip just to go on that train. Try to get into Jackson in time to go with the crowd. That train will put us in Laurel about six o'clock, in time for supper and in time to get a good saet in the church.

If you want to be sure of getting entertainment while in Laurel be sure to send your name in today to the committee. You may get it if you don't. You are sure to get it if you do. So do it.

DISPLAY

A last request asking that every B. Y. P. U. bring a picture of the union. Bring everything in the way of posters that you have used during the year. Bring along your charts and maps and pictures and anything that you think will be a suggestion to other unions for helps and plans in their work. We will have a display room to put these up in. Put your name on them and any word of explanation for their use. Be sure and bring your display suggestions. It will help others.

A QUOTATION FROM A LETTER FROM DR. LEE

"I am looking forward with the keenest sort of joy to the coming of convention week and the seeing of your own self and my other friends there. Truly, I would have been most keenly disappointed if this pleasure had been denied me this year."

I know about a thousand Mississippi folks who would have been disappointed if Mr. Lee could not have come to us this year. I'm one of them.

MAGNOLIA B. Y. P. U. TAKES STUDY COURSE

The B. Y. P. U. of Magnolia met each evening during last week and studied the Manual under Mr. Wilds, State Secretary. There were about thirty in attendance each evening. After the class work light refreshments were served and everybody had a good time singing songs, hav-

ing contests, eating and drinking for a period of thirty minutes. On Friday evening there was a banquet given by the High School senior class which made it impossible for a number of the members of the class to be at the church for examination. These are to take the test later under the president of the union. There were nine to take the test. They were: S. M. Simmons, Alva B. Regan, Opal Regan, Elizabeth Gilchrist, Doris Varnado, Iorne Wilshire, Susie B. Powell, Miss Thelma Coney and Miss Mildred Gilchrist.

Pastor Johnson sends in two other names asking for B. Y. P. U. diplomas. Miss Bertie Thompson and Mr. Norman Roberts. Bro. Johnson is a real B. Y. P. U. pastor with a vision for producing real men and women out of the younger members of his church. It's a great vision, an heavenly vision.

FIRST CHURCH LAUREL JUNIORS

The First Church Laurel has just completed a great Training School for the B. Y. P. U.'s. A letter from Mrs. Pack asking for diplomas for more than thirty Juniors taking the Manual and nearly twenty taking the book, Training in Christian Service. That makes fifty Juniors enlisted for definite work during the week. They have two splendid Junior unions in this church really carrying out our practical motto: "All Baptist Young People Utilized."

STUDY COURSE WEEK

Have you put up the poster that was sent to you advertising Study Course Week March 13-18?

Has the union made plans to carry out the observance of this Study Course week?

Have you ordered the books for the week's work from the Baptist Book Store, Jackson, Miss?

Juniors will find a list of books that they may pick from in the back of their quarterly for this quarter.

If you observe this Study Course Week it will mean that you will get that point in the Standard of Excel-

lence off, and get it off the first quarter.

As soon as the examinations have been given send the names of all making 70 and over to Aubur J. Wilds, Oxford, Miss., and get the diplomas and seal for your work.

DO IT—DO IT—DO IT!



MR. SAM LINDSEY

Of Laurel Reception Committee

PINEVILLE, LA.

The Lord gave us a most gracious revival. Perhaps, in some respects, the greatest in the history of our church. I have never seen nor experienced the presence of the Lord more manifest. Large congregations taxing the capacity of our large auditorium came to hear the gospel. Our people backed their pastor up almost to a man with their prayers and personal service. Bro. Stanley Armstrong, the singer who conducted the music, proved to be God's man for that work. He is not only a great gospel singer and leader of congregational singing, but a great soul winner as well. He was of invaluable service to us.

The visible results of the meeting so far are 107 additions to the church, 65 of whom upon profession of faith and baptism. The students of Louisiana College received a great blessing. There were two

young ladies and two young men among them who accepted the Lord Jesus Christ, leaving only one young lady and three young men in the student body who are not professed Christians. Many adults in the community for whom the Christian people had been praying for years were converted. Our church is greatly strengthened, and we are united, as I trust, for great work ahead of us. Yours fraternally,

J. D. FRANKS.

RESOLUTIONS IN MEMORY OF MRS. LUCY FLAKE.

Whereas Mrs. Lucy Flake was a member of Chunky Baptist church, and, whereas she left her earthly home for a better world, we know.

Therefore, be it resolved:

1. That, tho we miss her sadly, we feel God knew her influence and light would be stronger and brighter, after her earthly life had ceased, and her spirit life begun.

2. That we sympathize with the family in their loss of a devoted mother.

3. That we shall ever hold dear Mrs. Flake in loving remembrance, but bow with reverent submission to the will of Him, who doeth all things well, and for the best.

4. That a copy of these resolutions be sent the family, a copy be sent The Baptist Record, and a copy be spread on the minutes.

A soldier for God, the sweetest of earthly friends,

Thou thy long days work hath ceased,

Thou livest in all hearts to the end. This earth has borne no nobler, simpler one,

Than this dear soul whom God has won.

MRS. E. L. REYNOLDS,
MISS STELLA PUCKETT
MRS. J. C. MCGEE,
Committee.

FOR SALE Clinton, Miss.

28 acres land with new house, 1-2 mile from colleges, schools, and churches, near gravel road to Jackson. \$1,000.00, Easy terms.

Write ELMER R. WALTON,
Box 176, Clinton, Miss.

SUMMARY WORK OF ASSOCIATIONAL MISSIONARIES

JANUARY, 1921

NAME	ADDRESS	No. Weeks Reported	Number of Churches Visited	Number of Ministers Visited	Number of Homes Visited	Number of Services Held	Sermons or Addresses Delivered	Sunday Schools Organized	Sunday Schools Graded	B. Y. P. U. Unions Organized	W. M. Societies Organized	Baptist Record Subscriptions Taken	Number of Books Sold	Number of Tracts Distributed	Subscriptions Home and Foreign Fields
W. E. Allen	Amory	4	3	112	85	8	9								
W. R. Allman	Mize	4	3	315	154	9	10								
G. H. Bassett	Jay Springs	4	3	420	64	9	8								
G. H. Boone	Coldwater	4	3	683	122	14	8								
W. A. Bruce	Julfport	4	3	342	72	28	21								
J. W. Carmack	Okolona	4	3	237	56	13	17								
W. L. Grafton	Noxapater	4	3	4	56	8	17								
L. T. Grantham	Eden	4	3	370	68	8	8								
E. C. Hendrick	Neshoba	4	3	192	52	9	9								
J. W. Hudson	Belmont	4	3	193	56	9	8								
W. M. Jimmy	Philadelphia	4	3	255	60	8	4								
J. E. Johnson	Richton	4	3	116	6	4									
L. E. Lightsey	Montrose	4	3	12	270	93	6								
R. E. Moore	Schamberville	4	3	5	260	51	20								
W. W. Muirhead	Valden	4	3	20	610	120	9								
I. P. Randolph	New Albany	4	3	4	141	38	4								
J. L. Roane	Banner	4	3	10	368	119	4								
J. W. Steen	Florence	4	3	7	233	51	9								
J. J. Walker	Monticello	4	3	8	189	26	11								
TOTAL		74	227	5293	1279	196	227	7	1	1	1	77	817	1266	16

WE ARE GROWING

(Continued from page 7)

cording to the Baptist Year-book, while Canada has 142,299. Central America 1,476, Mexico, 3,626, Cuba 4,111, and the West Indies 46,237, bringing the total for North America to 7,702,196. The Baptist population of the other continents shows South America as having 22,676, Europe 618,538, Asia 244,731, Africa 24,535, and Australia 31,138.

Gain for Ten Years 699,399.

In the 1916 religious census of this country, issued by the U. S. Census Bureau, it was shown that Southern Baptists had made the largest proportionate gain of new members of any large denomination in America during the decade from 1906 to 1916, this number being 699,399. A record for 1919 shows that practically every large denomination in the country, and the vast majority of the smaller ones, showed a decided falling off in membership, but during that year Southern Baptists made a net gain of 93,000 members. The falling off in Sunday school attendance for 1919 was even more marked than that of the churches, but on this point both Southern Baptists and Southern Presbyterians registered healthy gains, the Presbyterian increase in Sunday school attendance for the year being 68,612 and that of the Baptists being 76,728.

But how are Southern Baptists growing other than in numbers? some may ask. In other words, What are Southern Baptists doing besides multiplying?

It will be interesting to our people to know that the Architectural Department of the Sunday School Board has estimated that during the next ten years Southern Baptists will spend \$100,000,000 on new church buildings and improving their present plants. This estimate is based upon inquiries from all quarters about plans for church buildings and upon actual building plans in many of the states, Georgia Baptists, for instance, plan to spend \$3,000,000 in new church buildings during 1921, while plans are under way for a \$1,000,000 building for the First Baptist Church of Richmond, Va., and an \$8,000,000 plant for the First Baptist Church of Dallas, Texas.

Southern Baptists were the first denomination to enter the field of training their Sunday school teachers for more efficient service and in their Sunday School Board they have the greatest teacher-training agency in the world today. They have also led the way in the matter of adapting their houses of worship to teaching the Word of God and have made greater progress in the construction of churches adapted to the work of the Sunday school than any other denomination. Through its Architectural Department the Sunday School Board is largely responsible for the interest that has been aroused in this work.

Do Extensive Benevolent Work.

As to the field of benevolence, Southern Baptists have for years had in operation a string of seven-

teen orphanages where dependent orphan boys and girls are cared for, educated and trained without cost and without reference to creed or sect. For the relief of human suffering they have now in operation a system of fourteen hospitals with ten additional hospitals either under way or definitely planned. In the tuberculosis sanatorium, operated at El Paso, Texas, by the Home Mission Board, Southern Baptists are making a definite effort, through treatment and the dissemination of information, to combat tuberculosis.

And while Southern Baptists have not yet made the progress they expect to achieve in the matter of education, they have in the territory of their convention 115 educational institutions ranging from the academies to the universities and seminaries. A reasonable estimate of the physical property of these institutions is \$21,141,605; while they have an endowment aggregating \$9,838,062; and what is probably of more significance to the future of the denomination is the fact that for the current session there are enrolled in these Baptist institutions a total of 32,516 young men and women.

The string of forty mountain mission schools maintained by the Home Mission Board is the largest system of mountain schools operated by any religious body in America, while in the Southern Baptist Theological Seminary at Louisville, Ky., and the Southwestern Baptist Theological Seminary at Seminary Hill, Texas, Southern Baptists have the two largest theological seminaries in the world. Training schools for young women fitting themselves for Christian service are likewise maintained at each of the seminaries.

In the Home Mission Board Southern Baptists have the greatest single evangelistic agency known in the world, its evangelistic department reporting more additions to the churches than any other two home mission boards in America. Its work among the foreign-speaking peoples in this country is not only making them better citizens for this country but is fitting many of them to go back to their native countries to carry the gospel message. In this work among the foreigners the Baptist Bible Institute, New Orleans, is also doing a vast work, instructing peoples of foreign birth for Christian service at home and abroad. The Home Mission Board is also doing a vast constructive work among the negroes of the South and is doing a large educational and evangelistic work among ten tribes of civilized Indians in the South and Southwest. The enlistment department of the Home Board is doing a large work in developing struggling churches, while its budget of gifts to church buildings in needy communities for the current year is more than \$800,000.

But what are Southern Baptists doing in the matter of carrying out Christ's commission to carry the gospel to all parts of the world? one may ask. For many years

they have conducted mission work in China, Japan, Brazil, Mexico, Africa and Italy, and more recently the field was enlarged by the addition of Bohemia, Argentina and Chile.

Have World-Wide Mission Program.

One of the largest advances a single denomination ever made in its mission work at a single sitting of its mission board was witnessed last October when the Foreign Mission Board voted to enter the new European fields proposed for it at the London Conference of representatives of all the Baptist foreign mission boards of America and Europe. At this meeting the Board decided to enter the countries of Spain, Hungary, Jugo-Slavia, Roumania, the Ukraine and that portion of Russia lying east of the Ukraine. These countries, combined with Italy, gives Southern Baptists a unified strip of territory across the whole Southern Europe and is regarded as an exceedingly promising mission field. The Board has taken

GALLEY 16—RECORD over the mission work in Syria and Palestine, formerly conducted by the Baptists of Southern Illinois, and will greatly enlarge that, and has entered in a small way upon work in Siberia from the east. This gives the Southern Baptists important mission fields on every continent, forming a chain that encircles the globe. In our foreign mission fields today our forces have a possible audience of 451,000,000, or one-fourth the population of the population of the world. More

workers are needed before all this vast audience can be ministered to, however.

Program Demands Payment of Pledges.

Large are the achievements and plans of Southern Baptists, it will be readily realized, however, that this pace cannot be maintained and our program carried out in accordance with the needs of the situation at home and abroad unless there is liberal support from all our people. The fulfillment of Southern Baptist duty to the situation in our homeland and pressing needs out to the ends of the world demands prompt payment of all pledges due on the 75 Million Campaign. Every Baptist who feels a sense of pride in Baptist achievements in the past, who wants to see the Baptist cause further extended at home and abroad, who loves God and lost men more than he loves himself and comfort and ease, has now an opportunity to demonstrate his loyalty by paying into God's treasury whatever portion of his pledges to the Campaign that is now due.

Cabbage Plants

We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties Extra Early Jersey and Charleston Wakefields, Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail prepaid, 100, 50c; 250, \$1.00; 500, \$1.50; 1,000, \$2.50. By express not prepaid, \$1.50 per 1,000; over ten thousand at \$1.25 per 1,000. Nothing but good strong plants shipped.

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Atlanta, Georgia

Spring
1921
Catalogue No. 61

HASTINGS' SEEDS

FOR the ladies who plant vegetables and flowers, as well as all who farm or garden, the Hastings' Catalog is really needed. It is brimful of useful information and describes the best varieties of vegetables, flowers and farm crops for the entire South. This big new 116-page seed catalog we believe is the finest published. There are twenty pages of the most popular varieties in full color, the most beautiful work of its kind we've ever seen. Over 250 photographic illustrations in all. Please write for it now—It's absolutely free and we want you to have it.



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SEVEN MONTHS IN ENGLAND.

(Prof. H. C. Wayman.)

Today it seems I must talk to some of my kind "even though I cannot feel the inspiration of a nod in assent. Seven months from home is not a very long time it is true but the experiences one has really lengthen the months into years. I should say, however, that the days have gone rapidly not only for myself, but for my family as well. We have thoroughly enjoyed England, especially Oxford. One thing at least has been lacking which will be mentioned later. There are so many interesting places and things here, reminders of a past both glorious and inglorious. About these, I hope to write at some future time. Today I am thinking of the impressions of the people who are now making history.

Their Kindness. The English people are a kind people as well as a courteous people. This kindness is best illustrated by the policeman. These big, young fellows are so good to look at. They stand like wax figures. But on approaching them you discover that they are just "big brothers" standing there not only to direct but to help. They do not carry weapons to kill, but hearts to help. They truly represent the English people.

Their Culture. Whether in shops or streets, chapels or churches, libraries or galleries, one is impressed with these cultured people. It is not confined to one class. All classes in word and deed reflect it. I have learned to say, "I thank you" and "I am sorry," though not with as pleasing an accent as I should like.

The Schools. Their schools are not up to date, "many" say, but "many" do not always know. It is true the equipment is bad generally speaking. This will be better. This year the government spent £97,000,000 on education as opposed to £15,000,000 twenty years ago. But what they lack in the way of desks, blackboards and steam heat, they make up in other lines. Their teachers are educated. The pupils not only learn domestic science and agriculture and book-keeping, football and rowing, but Latin and Greek, French and German literature and art as well. I am convinced that a boy of twelve here has the education of a boy of sixteen in the States.

Their Business Methods. The form of government is reflected not only in their religious life but in their business life as well. This is not healthy but others know more about it than I do. Suffice it to say that a comparatively few privileged men in the large cities through their branch offices all over the country absolutely control, often exploit their fellowmen. These rich families receive a toll from everything from a scone to a prayer-book. The falling of Farrow's Banks recently, illustrates the danger. Also the entering of the government into business ventures has been bad for the people. About politics I shall not write. I must say, however that the daily papers are too often like our own, hirelings of political gangs. Politically,

they are spreading a slogan of "England for Englishmen" which rightly interpreted is "The World for Englishmen." The unkind, unjust, untrue criticisms of the United States are hard for a Southerner to read especially if he must keep still.

The Religion. Possibly here is where I should have commenced this article, for their religious life is really my chief concern. I have had the privilege of preaching in many churches. I have been in the largest cities and the smallest churches of the smallest villages. It is not necessarily a compliment for a Baptist preacher here, for preachers are so few. I could have preached many times every Sunday. I have been here had I had the strength. I have chosen rather to visit representative churches.

I make just a few observations.

1. The English People are Reverential. Those who go to church go to worship. One could wish that some of our Southern Baptists might look in on these devout people a few moments before the service begins. It does not matter whether it is the large congregation of the city churches or the few in the backstreet chapel, they sit with bowed heads, meditative, reverential. If there is failure in their service it is due not to the people but to the preacher.

2. The Amazing Growth of "Non-conformity." I do not write with the spirit of criticism but I must say that "conformity" to the New Testament I cannot find. It may be due to the glasses I wear. They are from the Southern Optical Co. Or it may be due to the measuring rod I carry. This rod was cut in an "Oak Ridge" grove in Kentucky. It was marked off somewhat by Georgetown college and the Southern Baptist Theological Seminary. It was seasoned by ten years in the pasture in some of the best churches in the South. I tell you if I can't find any especial use for this rod in the measuring business, I need it mightily to lean upon. And I find that it will not bend. My rod and the New Testament, "they comfort me."

2. The Persistence of "Conformity." In spite of the "Lambeth conference," Dr. John Clifford has not preached at Westminster nor has the Bishop of London occupied the pulpit at Spurgeon's Tabernacle, yet. There are many evidences that the New Testament has been preached in England. There are some people here called "Particular" Baptists and even the "Unparticular" Baptists when speaking of them emphasize the "tic." I have read much about them and I feel they have been treated by historians too lightly. My notion is that the Particular Baptists of England are in belief and practices quite like the Southern Baptists of the United States. Besides these "Particular" Baptists, there are a few "landmarks" such as "Spurgeon's Tabernacle," "Bloomsbury" and "Tredegarville," Cardiff, Wales, and others. These I have visited and I know that they have some conviction about the New Testament teachings. But even in these

churches, I am sorry to say, the younger members look askance when regeneration, repentance, faith and baptism are mentioned from the pulpit. More than one said to me, "Those were topics for forefathers." I should add just here that the preaching of the older ministers differs greatly from that of the younger. The difference largely accounts for the departure from the New Testament.

4. "Evangelical" not "Evangelistic." I have always felt that "evangelical" covered a multitude of sins even in our own land, but it never occurred to me that it could be so stretched as to give shelter for reformed Jew and Unitarian at one end and High Churchman and Roman Catholic at the other. Well, it can, and with all the little fellows trying to get a breath at either end of the cover and they don't care much which end. They do not believe in revivals, for the wife of one of the leading Baptist ministers told me so. She said, "There is too much excitement and too many undesirables come into the church." I said, "Oh God, how long?" But I know that English people, if not the preachers do believe in evangelism and heart religion. This is why I know. At "Bloomsbury", one of the largest down-town Baptist churches in London, after preaching for them five Sundays, I felt I could take some liberties. So I did. At the conclusion of the evening service, I asked that large congregation if any felt they were lost and wanted the prayers of the Christian people, would they signify by standing? Thirty-two stood. I talked to many of them. Again at Bourton-on-the-water, a rich, large village church, I was a little more bold. I asked any who wanted to be prayed for to raise their hands, and more than twenty hands went up. I then gave an invitation, the first ever given in that church, and five grown people walked up and gave me their hands. The church did not know what to do with them and did not know how to tell them. So there I was. Any way the deacons asked me to hold a "mission". I explained to them that I could not, but urged them to get "Gypsy" Smith. "They had not so much as heard that he was given." Again at Winchmore Hill Baptist church in London where the recent Lord Mayor was a member as was also the great hymn writer Anne Fin-den, I had four young men to walk up and give me their hands. You will pardon me for telling you how I know that this grand old church believes in the old time gospel. About two weeks after my visit, I received a letter from the deacons asking me if I could consider a call to their church. I returned a few Sundays and explained to them that I could not. However, I must say, if I had two lives, I should certainly spend one as pastor in London of this old church which has a continuous history from 1681. Many other illustrations I could give, but they all point in this one direction—namely, that the English people will respond to an evangelistic gospel.

5. Baptists Swallowed up in Defeat. I write this with a sad heart. Union is in the air. "The third point" and the one stressed in the sermon by our pastor yesterday, was, "You must all pray for Christian union this week." And candidly I do not see why they don't all unite. They do not differ, so far as I can see. In fact it seems to me that the church of England would be exercising large charity to receive such a conglomerate of baptized and otherwise as non-conformity represents. I can give an illustration that will clarify. It is simply a report of a business meeting which I attended. The pastor explained that he had taught a "preparation class" for several weeks and that from this class there were four candidates for church membership. Committees had been appointed to investigate the fitness of these four. The reports were given as follows: "I heartily recommend to membership boys (one and two); at present they are undecided on the matter of baptism." The second report—"I take great pleasure in recommending boys (three and four) to church membership. Boy (three) is the grandson of one of our former pastors. He says he does not understand about baptism, and for the present will put it off. Boy four is ready, I am sure for church membership. He says that some time in the future he will return to Chipping Norton, his former home, and be baptized." The pastor thanked them for the report and added, "as tonight is communion, I thought it best to call you together to receive these four today." They were then "unanimously" received into church membership. This is exactly as it happened and my wife wondered how I kept still. But I have learned some things while in England. I was again disappointed at the dark prospect of witnessing a scriptural baptism. Really, I have not seen, heard nor read of the baptismal waters being stirred while in England. Is it little wonder that Baptists have been suffering losses for the past several years? What are some of the causes of Baptist defeat in England? I suggest a few.

a. The influences of the established church. Loyalty to the king seems to imply to the king's religion. Every effort is made to copy the Anglican church.

b. The influence of destructive criticism. The preachers have lost faith in the book. They still think that "parts" of the Bible are useful for instruction in "ethics and sociology." German criticism and French infidelity are having a rich harvest in England. No great colleges and seminaries are here to combat these and hold the young men still in the boat.

c. Lack of missionary enter-

(Continued on page 14)

Complexion Worries

don't last long if you use TETTERINE. It insures a soft velvety skin free from pimples and other skin sores. Pleasant, antiseptic, healing. Fine for baby's Rash, Prickly Heat, Hives and Eczema. 60c at all druggists or from Shuptrine Co., Savannah, Ga.

A CALL TO SERVICE.

"Therefore if thine enemy hunger feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

"Be not overcome of evil, but overcome evil with good."

Never before in the history of the world has the Macedonian Cry sounded so clear, so long, so strong, so appealingly, and with so much agony of soul in its tone as it sounds to the ear of the Christian today.

The world is in a state of deepest need. The need is not alone along the line of political disturbances, and lack of food and settled business conditions, but never before have the conditions for right living, and right and coherent thinking been so disturbed and so filled with unrest and turmoil.

Men and women are not only crying to us for bread, for safety against an enemy, but they are looking to us and crying to us for places, and time, and a chance to worship God in the beauty of holiness.

Christians, I do not know how it is with you, but with me it is a daily struggle even under the best Christian conditions to live as becometh a child of God—one who has been bought with a great price, and should show the appreciation of the fact in every word and deed—the daily grind is in a measure calculated to disturb the Christian attitudes.

If I attend prayer meeting, Sunday school and church, and get all the support along spiritual lines from these props and helps and strengtheners in the Christian life, I find sometimes that the daily grind finds me far away from the correct thought and meditation, and I must cry from the depths of a sorely beset spirit, "Create in me a clean heart O, God, renew a right spirit within me."

And if in this land of Bibles and churches, of Sunday schools and prayer meetings, and Christian influence and friends and work to help one to keep close to Jesus, as He walks along the way He must walk if He meets the world's need, one finds the life difficult to maintain in Christian attitudes, and moral attitudes, and all the things one should maintain just out of sheer thankfulness for Eternal life, then how must the life be when there is no chance to have the regular hours of worship or work? When the home life is filled with unrest, and safety of home and life is jeopardized continually by political affairs and military affairs. When so many things large and small, sap the moral and spiritual strength and draw the mind and heart away from the things that belong to the Christian plan and attitude?

The crying need of the world comes to the ears of the Christian in a Macedonian Cry that holds the agony of sinking souls and dying spirits in its despairing wail—the urgency of the need appalls even the stoutest heart, and is a challenge to the strongest faith. This is a need that politics cannot answer—statesmanship cannot meet it—food is not the greatest need, and the Red Cross cannot meet the deep and vital demands—but the cry is to the ears of Christians—to the people who know God and who feel the cry of the Christ for His children in its intensity and its urgency. "Come and

help us"—so simple and so sad and so filled with the biggest and best chance to do our largest and best for the Christ.

I admire more than I have words to express the method by which the "Methodists" are trying to meet this need in the great "Centenary." They seem to feel that nothing short of the best and biggest thing ever done will avail to meet the biggest need the world has ever known.

O, Baptists, hear this cry—strive to hear it with the ear of love and the heart of charity, and with the biggest faith that you have ever been called on to hold!

At the beginning of this year note the need of people for homes, for schools, for everything, but most of all for *stable place and time and plan for worship of God*. Let us put something into this year's work that we have not put into the work heretofore—something deeper—something finer—something with a larger optimism and a stronger faith.

We stand as we have stood since the days when John the Baptist called people to get ready for The Christ—scheme and plan for the world's redemption and salvation—and called the denomination first called into the directly by The Christ who lived and taught the first Baptists and inculcated the first principles of Christianity and shall we who are worshipping in the closest attitude—in the inner courts of the temple of worship—called into the closest attitude that any denomination holds toward the plan and scheme, take a second place in the greatest work for Christians ever opportunized in the history of Christianity.

The challenge to our faith is the strongest; the call to our love is the longest; the cry to our hearts is the saddest; the appeal to our charity is the deepest; and the foundation of our Christianity is we hope too old and too firm to hear and not heed these calls. We must hear with the ear of the follower of the Christ, and we must recognize the call as from the Christ, and we must make the response as to the Christ.

Perhaps some of the need is felt by our enemies—or by those who were a short time ago our bitter enemies, but to respond to the call without regard to people or to place, or to attitudes of people, will be to respond as Christians should, and this is the need for self searching—and the deep and sweeping searchlight of the Holy Spirit in His omniscient and omnipotent power over our spirits will reveal us to ourselves and to the world as true or untrue just as we are true to the vital needs of the opportunity.

We work or we shirk just as we are true or untrue in this hour of the world's deepest suffering—this hour when The gentle, loving, pitying and tender Christ stands among His people and cries out to us with the call of the mightiest agony of appeal He has yet used, "Come over and help us."

O, that we might rise in our might—shake off the lethargic apathy that has rocked us almost to sleep on our privileges, and respond to this need with a faith as strong as Abraham when he was ready to offer his all on Mt. Moriah—as strong as was the

faith of Moses when he stretched out his hand to the waters and bade them make way for God's people, a love as strong as was that of the Christ when He walked along the via Dolorosa carrying the Cross on which His blood was to fall as the symbol of a saving grace, and a sign of the mightiest redemptive plan known in the world's history! And when we take hold of a world task and a world duty with "A faith that will not shrink though pressed by every foe, that will not tremble on the brink of any earthly woe," and with a love that will be strong enough to take up a heavy cross—if it be a cross—and carry it along the way—and then hang up on it until the work is finished, then we shall be sure that Christ will walk with us—and will take up the cross with us, and will stay with us until we can cry, "It Is Finished"—and we know that we have in deed and in truth practiced the fundamentals of Christianity that Christ taught, and that Paul emphasized in the simple text, "Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head."

And in so practicing we will enter into the rewards promised when John heard the great One telling the gifts to the seven churches—To Him that overcometh shall it be given—

We shall "overcome evil with good."

TESSA W. RODDEY.

EXTERMINATING RATS BY POISON

How to Use Barium Carbonates

I. Kind of Bait. Three or more kinds of bait should be used. Each must be mixed separately with barium carbonate. One kind of bait from each of the following classes should be used.

(1) Fish meat or other animal substance; such as Hamburg steak, sausage, canned salmon, eggs or oysters.

(2) Fresh fruit or vegetable food; such as cantaloupe, tomatoes, green corn, baked sweet potatoes, bananas, etc.

(3) Miscellaneous foods, milk or cheese, peanut butter, bread, cake, cereals (raw or cooked).

II. How to Mix. The barium carbonate must be thoroughly mixed with the bait, so that the rats cannot eat the smallest portion of the bait without getting some of the barium carbonate. In the case of such substances as Hamburg steak, cheese, etc., use one part of barium carbonate to 4 parts of bait. Mix thoroughly with a spoon.

Substances which cannot be thoroughly mixed with the barium carbonate as just described (for example, cantaloupes, tomatoes, etc.,) should be cut into small pieces and thoroughly covered with the barium carbonate, and then worked in with a knife.

III. How To Set The Poison. The three kinds of bait, prepared as above, should be divided into small portions, about a teaspoonful each, and placed freely about premises, alternating baits 1, 2, 3. It should be set at short intervals, not over ten or fifteen feet. Do NOT MIX THE DIFFERENT KINDS OF BAIT WITH EACH OTHER.

IV. General Instructions. The morning after baiting, look for dead rats and remove them. Take up baits. Examine these so as to see which have attracted most rats. If any kind of

bait has not been touched, use a different bait instead of this. Fresh bait should be used each night.

V. How Often To Bait. Bait every night, as long as rats continue to eat bait.

VI. Caution. Keep fowls, dogs, cats, etc., away from bait.

ANTIDOTE.—An emetic, followed by Rochelle or Epsom Salts.

THE BIBLE INSTITUTE A MONTICELLO.

Brother W. W. Kyzor, was in charge of the program and acted as Chairman of the sessions.

Dr. Yarborough led the Bible study. He carried us through the first twelve Chapters of the Acts of the Apostles. It was rich.

"Deepening the Spiritual life" was discussed by Brother M. D. Patterson, C. H. Mize, J. B. Quinn, B. E. Phillips, and J. A. Lee. I have never felt the power of any series of messages like those.

Thursday night Dr. J. P. Williams of Mendenhall, brought what was conceded by all to be the greatest message of the Institute. I count that one of the truly great sermons I have heard in my life.

Brother T. L. Holcomb preached a great sermon Monday night, Dr. Yarborough preached a great sermon Wednesday at eleven o'clock.

The spiritual atmosphere seemed just a little more tense than I had ever felt before in a meeting of that kind.

Everybody seemed to feel all credit for the success of the meeting was due to Brother W. W. Kyzar.

The people of Monticello invited the meeting back there for next year.

No people could have done any better at entertaining than Monticello did.

A. D. MUSE.

Clinton, Miss.

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The Baptist Record
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Jackson, Miss.

BUILDING AND LOAN FUND FOR SOUTHWIDE INSTITUTIONS.

(Dr. W. C. James, Cor. Secy.)

In perfecting plans for the 75 Million Campaign so much had to be done in such limited time that it was inevitable that some interests should fail to receive proper emphasis. It was this way with the two seminaries and the Bible Institute at New Orleans. While there was an attempt to make ample provision for these three institutions in the matter of current support—an attempt which did not provide—no provision was made for their enlargement, i. e. for buildings necessary to meet the growing demands. As well known the seminaries at Fort Worth and Louisville are crowded to a degree which threatens to impair their efficiency, while the Institute at New Orleans has so grown as to cause alarm as well as gratification to its Faculty and Trustees.

After serious thought and discussion, following the report of a Special Committee, which report received the sanction of the Southern Baptist Convention last May in Washington, the Foreign, Home and Education Boards were requested to create what may be termed a Building and Loan Fund, amounting to two millions of dollars, of which the Seminary at Louisville shall receive \$1,000,000 and the Fort Worth Seminary and New Orleans Bible Institute \$500,000 each. Since the Foreign, Home and Education Boards were allotted respectively, 20, 12 and 3 million out of the \$75,000,000 Campaign, aggregating 35 millions, therefore the amount that each one of the three Boards would supply toward this would be 20/35 for the Foreign Board, 12/35 for the Home Board and 3/35 for the Education Board. Moreover, according to the action of the Convention, the payment of this fund to the three schools involved shall be made through the Education Board.

I call the Fund a Building and Loan Fund because according to the instructions of the Convention the money is "all to be used for building purposes," nor do I think there has been any departure from these instructions where the Baptist Bible Institute has used its part thus far for the purchase of buildings rather than for their erection. In fact, on account of the high cost of labor and of building material, it has been much more economical and equally as satisfactory to the Institute to buy instead of build.

Then it is a Loan Fund because in accordance with the instructions of the Convention the three Boards supplying the money "shall be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000." In this connection it will be remembered that the pledges aggregated \$92,500,000.

Another feature of the report relative to this Fund is that it is understood "that the funds thus provided shall be called for by the respective institutions when they are ready to use them." Thus far the

Louisville Seminary has made no application for its share of this Building Fund or any part thereof, but the other two schools on account of their great need, have made the most urgent requests for their part and it has made my heart ache to send them so little and sometimes nothing at all. It is impossible for the Foreign, Home and Education Boards to create a Fund out of money which they haven't got. Every well-informed Baptist knows how meager the receipts of these three Boards thus far have been. The only way in which the three Boards could have sent to these institutions the money due them would have been by going to the bank for it and under the existing conditions that would have been difficult and dangerous. Had the money of the 75 Million Campaign been paid in with some of the enthusiasm with which it was pledged, the Louisville school would have had to the credit of its Building Fund on January 1st, 1921 the sum of \$333,333-1/3 and the other schools each one-half that amount. As it is the Louisville Seminary has not received a cent, the Fort Worth Seminary has received \$33,360.00 which came from the Foreign Board, while the Baptist Bible Institute has received \$31,692.88 of which \$10,411.88 came from the Home Board and \$21,281.00 from the Foreign Board. To this Fund the Education Board has as yet contributed nothing, because it has nothing to contribute.

Should the charge be made that the creation of this Fund amounts to a diversion of money allotted to other objects it seems that a sufficient rejoinder would be found in the three facts which follow: (1) Before the 75 Million Campaign was launched the Seminary at Louisville had been voted \$1,000,000 by the Convention and in some way this \$1,000,000 was omitted when the plans for the 75 Million Campaign were being wrought out and the creation of this fund means that the Convention is keeping faith with the Louisville Seminary. (2). It is difficult to believe that the brotherhood at large will criticize an honest effort of the Convention to meet a serious emergency which has arisen at Fort Worth and New Orleans. Any one who is acquainted with the crowded condition at these two institutions would be expected to commend rather than criticize an attempt to meet an emergency which perhaps could not be foreseen. (3). However wise in their thinking and honest in their purpose men may be, mistakes are unavoidable. When one considers the rapidity with which the 75 Million Campaign was conceived and developed the wonder grows that, in the midst of the many objects clamoring for attention, more mistakes were not made.

The above is written largely in the interest of publicity. It is an important matter and one about which very few save those directly concerned have any information. Should any one desire to read the Report of the Special Committee relative thereto, it can be found on

page 114, Southern Baptist Convention Annual 1920.

In conclusion, the writer would urge that no one become pessimistic because of the slow growth of this Fund, due to the receipts of the several Boards. Southern Baptists will pay every cent of the \$75,000,000 and more, the Fund will be completed and the three institutions affected will have buildings and equipment in every way adopted to their use.

We still have several copies of Peloubet's Select Notes and Tarbell's Teacher's Guides on the International Sunday School Lesson for 1921. The best and most helpful books published along this line. Yours for \$1.50 per copy.

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If we have no representative in your territory, and you are interested in this or any other design, write us and we will help you make your selection. When seriously sick, who do you call? The Best doctor. Like so when in the market for a Monument, you should consult the most responsible manufacturers. See samples of our product in nearby cemeteries. For full particulars with reference to representing us, or free consultation about a purchase, write us immediately.

H. Coggins Marble Works, 27 Main St., Dept. T.W.C., Canton, Ga.

Complete Monthly Income

Broad and modern policy contracts constitute one of the vital columns in the architecture of the International Life. Here is a synopsis of the latest twenty payment life monthly income policy, with a special combination of benefits, reference being made to the policy contract itself for exact terms and conditions:

- (1) \$100 a month for life payable to the beneficiary at death.
- (2) \$20,000 (or two hundred times one monthly income payment) payable to the beneficiary in a lump sum in addition to the \$100 a month for life in event of accidental death of insured.
- (3) \$100 a month payable to the policyholder for life in event of total permanent disability with instalment benefits at death continued payable for life of the beneficiary.
- (4) \$100 per month payable to the policyholder for life under a paid-up annuity certificate issued as an old age pension benefit.

This policy may be written up with monthly income benefits ranging from \$50 to \$250 monthly.

PYRAMIDS OF SUCCESS

INSURANCE IN FORCE		ADMITTED ASSETS	
1910	\$11,172,876.00	1910	\$1,023,030.61
1915	\$45,084,878.00	1915	\$5,052,853.58
1920	\$130,628,075.00	1920	\$15,386,557.71

The International Life issues other unique and novel policies, containing the latest and most approved conditions.

AGENTS WANTED

For additional information apply to

J. M. SHUMAKER,
GENERAL AGENT
Jackson, Mississippi.

SEVEN MONTHS IN ENGLAND

(Continued from page 11)

prise. The great fund just raised was a sustentation fund. Baptists feel that they will do well to hold their own. Without vision, they are perishing.

d. Lack of Sunday schools. This is most pathetic. Only a few children go to Sunday school here. They have no organization, nor equipment.

e. Failure to evangelize. There is not one church in twenty-five that has had a meeting in the last twenty-five years. Besides one never hears an invitation to accept Jesus as a Savior from sin.

f. Fondness for union. This seems to be a passion with the preachers, especially the younger men.

g. The last observation I mention humbly and sincerely. The Baptist cause in England need not perish. How shall it be saved? Well, the Baptists here have not asked me that question. I admit, neither are they apt to. They resemble a sick man, a very sick

CABBAGE PLANTS, FULWOOD'S FROST PROOF

Millions of large stocky frost proof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices: 1000 lb 4000 at \$2.00 per 1000, 5000 and over at \$1.50 per 1000 by express or mail collect. Prices by mail prepaid, 100 for 35c, 500 for \$1.50, 1000 for \$2.50 postpaid. Satisfaction guaranteed or money returned. P. D. FULWOOD - - - - Tifton, Ga.

YOUNG LADIES WANTED—New class pupils now being enrolled; two-year course. Young ladies wishing to become trained nurses write for application blank and circular of information. Vicksburg Sanitarium, Crawford and Monroe Sts., Vicksburg, Miss.

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CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's Dodson's guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate so let them eat anything afterwards.

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man. If I were to offer a suggestion, it would be this. Let us not stand off and criticize as some will say I am doing, which I am not. That is what not to do. This is what to do.

a. Establish scholarships at our seminaries and encourage the young ministers of England to do post-graduate work here. This was suggested to me by one of the professors in one of the Baptist colleges here in London.

b. Encourage some of our young preachers to locate in London. There is a great dearth of preachers here. I know of five large churches in and near London that have been without pastors for over a year.

c. And lastly plan with leaders here to invite our band of Home Board evangelists to England. Oh, how I would love to see them here!

You will pardon me for writing such a long, pessimistic letter. I leave England soon for France and I go sick at heart.

—Western Recorder.

THE BAPTIST BIBLE INSTITUTE.

Mid-Winter School.

Every pastor who attends the Bible Institute considers it a gracious privilege and goes back to their respective fields feeling they are better prepared for their work. There are some things that a man can not forget and the visit to N. O. and the course in the Bible Institute will forever linger in the memory of the pastors of the Mid-Winter school.

It was the unanimous opinion that we had been on a mountain top and would go back to the valley with new information, inspiration and with a determination to be a more efficient laborer for the Lord.

There was a unanimous vote of thanks to our Board for their assistance. There was also a vote of thanks to the Board for sending Bro. A. L. O'Briant to be with us. He did every thing possible to make it helpful and pleasant. The brethren believe they know a good thing when they see it and in view of this fact a Mid-Winter ministers' movement was organized with A. L. O'Briant chairman and J. A. Maxwell, Secretary. The object of this organization is to call attention to the opportunity at the Mid-Winter school. It was resolved to try to have one hundred present from Mississippi next session. A great opportunity is in reach of you brother pastor. Why not take advantage of it next January.

Two of the many good men we had the privilege of hearing, were, W. C. James, Secretary of the Education Board and Frank E. Burkhalter, Publicity Director of the 75 Million Campaign. Write Mr. Burkhalter at Nashville, Tenn., and get his book on church advertising. It is free. I think there are many valuable suggestions in it for city and country pastors. He believes it pays for the church to advertise.

J. A. MAXWELL,
Reporter for Miss.

THE SAME OLD STORY.

Mrs. W——, a young woman, was talking to Mrs. H——, who was about twenty years her senior with

reference to the 75 Million Campaign. Mrs. W—— said, "When we pledged for the Campaign we were amply able to pay what we pledged but since this financial crisis has come up we are going to have to cut down our subscription." Mrs. H—— looked at the handsome fur coat with everything else to match that was worn by Mrs. W—— and she was very conscience of the fine car in which they were riding which also belonged to Mrs. W—— and she suggested, "Before the financial crisis came possibly you could have paid your pledge without feeling it. Don't you believe that even now by cutting off something that you might be able to meet the obligation? I was talking to Mrs. D—— the other day and though her husband's salary has been cut until it seems almost impossible for them to make ends meet she and her husband and the children have determined on a united plan of self-denial. The mother thought of it and the children caught the heroic spirit and so they are paying up their pledge every week."

Mrs. W—— listened in silence not seeming convinced. The older woman knowing her usually fine qualities looked at her anxiously and then said, "I want to tell you a little secret. About twenty years ago we were trying to build a church in our town and I made a pledge just as large as I felt I could carry. As soon as I made the pledge a condition similar to this came upon our locality and it seemed that everybody was talking hard times. I was very much troubled over my personal finances and was sure that I was not going to make ends meet. Day after day I was in a wavering state of mind, telling myself that I would never be able to pay the pledge. One night I could not sleep and while I was trying to determine what I ought to do and asking the Lord to help me I almost heard a voice say 'Seek ye first the Kingdom of God.' The message was so plain to me that I determined to take Him at His word and pay the pledge and then take whatever small or great that He would add unto me if I had first sought His Kingdom. The whole weight and load seemed lifted off me and I can not explain it as we can not explain many of the mysteries of God's doings but from that night our finances began to improve. I conscientiously carried my money for the church building and day by day things opened up for us, opportunities that we had not thought of and in a material way we had more than we had before and the abundance of His grace and the confidence in Him had possessed my whole being. I wish I could adequately describe it to everyone who is wavering over the 75 Million pledge."

They rode on in silence. As Mrs. H—— was getting out of the car at her own door Mrs. W—— said, "This has been a good ride for me and I am glad that I will have to do without something in order to serve my Lord for 'why should I offer to my Lord that which cost me nothing?'"

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**GET THE MONEY FOR BURYING
OUR DEAD.**

I note with interest the article "Burying Our Dead" in the Record of January 27th, by B. F. Whitten, one of the biggest preachers in North Mississippi, and as I had heard some comments along this line before, I am going to give vent to my idea about pastors "Burying Our Dead." In this day and time it seems that the one idea of everybody, even the pastors in some of our churches, on occasions of death is TO GET THE MONEY.

Bro. Whitten refers to something like an unwritten law, that in the realm of public opinion that a preacher should answer anybody's call for a funeral regardless of his personal engagements for that hour. Of course there are circumstances under which a pastor might, have an emergency—be at such a distance he could not well attend a funeral at that time, but under ordinary circumstances a pastor should be willing (and most of them are) to go to rich or poor, in times of death without a thought of compensation, only in cases of unusual expense, and this is generally taken care of by relatives or loved ones. Bro Whitten refers to Doctors and Undertakers being called and paid for their services—Yes, and the pastor is called and paid for his services. The difference between doctors and pastors is that the doctor charges for a specific call, (and has not other way of making a livelihood) and the pastor is on the monthly pay roll of the church members from one January to the next January, and when he is called by a Baptist church and accepts that call he is the employee of that church (and who ever heard of a Baptist church objecting to their pastor's burying the dead)—just the same as a clerk in a store is the employee of the owner, and should be on the alert all the time to comfort his flock in times of trouble and bury the dead, even though they do not belong to his church or any church, without compensation, only in unusual cases of exposure. The people have a right to expect it, and while I know of many a pastor's salary is inadequate, but he knows this when he accepts the call and he should do his duty if he accepts, just as much so as if he were abundantly paid. The pastor must remember that may be many of his church, in trying to keep him on the pay roll have to make many sacrifices.

I am a great believer in paying the pastor enough to live on, the same as any other public man, but he is on our regular pay roll, and if it gets to where pastors expect pay, for funerals, like doctors expect pay for their calls, I am ready to pay them all the time like doctors for service they actually perform and then do without them only as actually need them—but I know they do not all feel that way, for "the Son of Man came not to be ministered unto, but to minister," Christ delayed to go to Mary and Martha, when Lazarus died, but did finally get there, and there was no money compensation.

A DEACON.

THE CALL OF THE HUNGRY.

For weeks an empty hand has been passing before me; plainly written in the upturned palm is: Hendon Harris. I follow the picture of my imagination to land of suffering, and there the question comes up: What of the other hand? Is it full with the message? Here is what the Lord's people of America have sent you, or empty and turned down with shame. "In as much as ye did not." God forbid. Caleb and Joshua have returned; shall we believe their report, and enter into the Land under the Blood Stained Banner of Jesus and take possession; or shall we disregard the Ambassadors of our King, and march and blunder in the deserts of disloyalty for forty years?

It takes more money to pay for "up-to-date" funerals, or hospital bills, than it costs to do our duty fully as Christians. Give ye them to eat, is a positive command to us today, and one who feels that he has done his full duty in praying for the sufferers with a few odd dimes dropped into the collection, comes in the class of those who received the burning words "Be thou clothed and fed," but give not the needed comforts. The faithful old cook boils a splendid home-made ham of 25 lbs. (in 1856). Dinner is served; every dark spot is removed from the ham, with the skin and left in the kitchen for the cook. (What we do not want we are willing to let go). Little children are the hope of any country, and a great toll is being made on them in the East. If the fathers and mothers who have little ones in Heaven will close their eyes and ask direction of His unerring Hand, many responses of love would follow.

"In as much as you did it unto one of the least of these, you did it unto me. Amen and Amen!"

W. H. MILLER, Sr.

**From Bible Examination Papers in
India.**

Paul was let down in a basket from Jerusalem to Jericho.

God saw that Adam and Eve were perfectly happy in the Garden of Eden and he couldn't stand that, so he let in the serpent.

John the Baptist was clothed in the hairs of camels and ate worms. Nabob planted a vineyard and put a fence around it; then he put a cherubim and serafim at the gate to keep out the cattle.

At first Moses did teacher work and then office work. One day he went to the Lord and asked him if he could have the job of leading out the children of Israel. But the Lord said: "No, Moses, I haven't any money to pay for that work." But Moses replied: "Lord these people are increasing by leaps and bounds and they need a bigger place." "Can't help that, Moses," said the Lord, "I can't afford it." Then Moses said: "Oh never mind about the money, I have enough to live from hand to mouth, and I don't want any pay, I just want that work." Then to get rid of him the Lord let him do it. (Contributed by Mrs. E. N. Harris, Tougoo, Burma.) —The Baptist.

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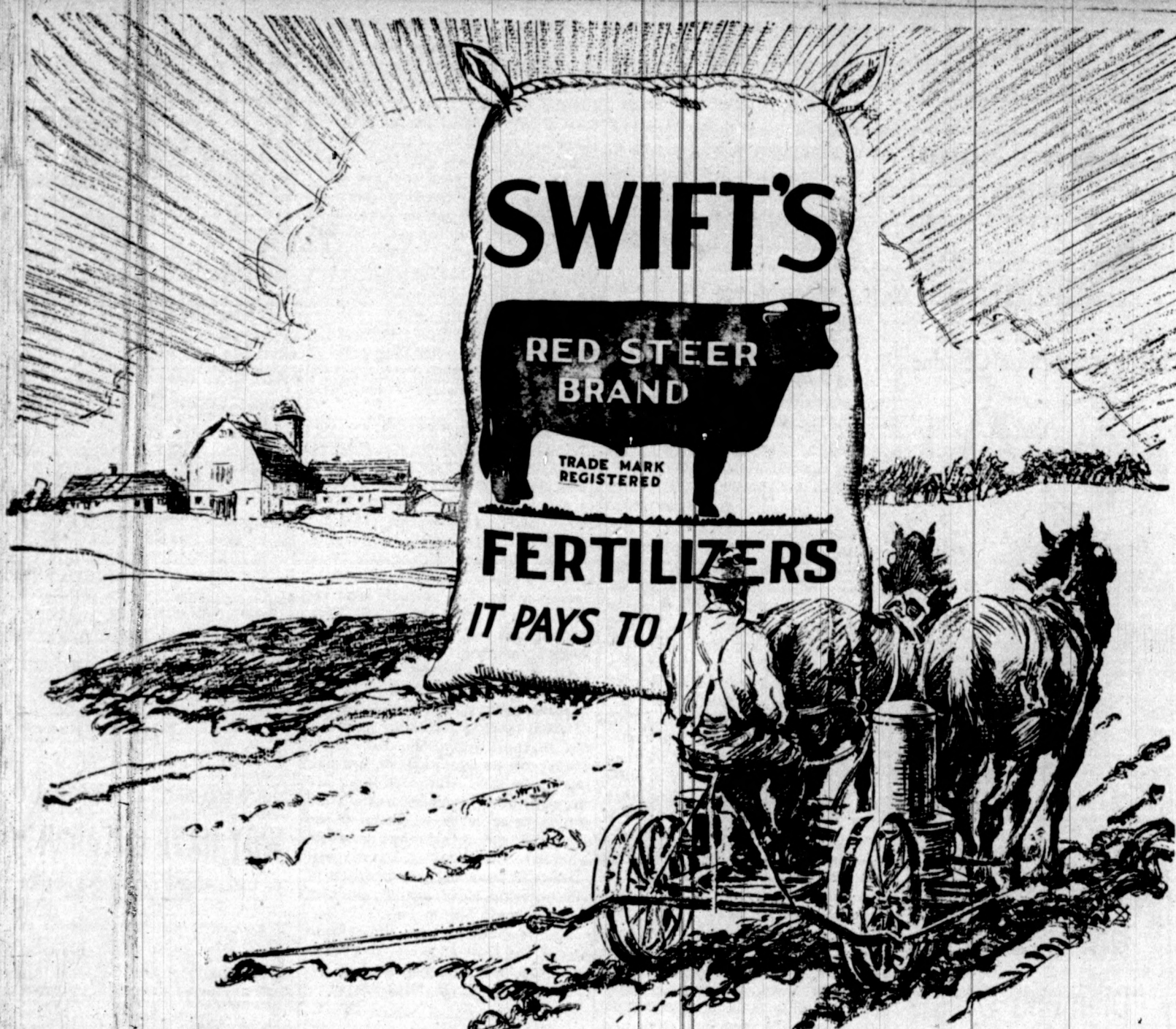
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